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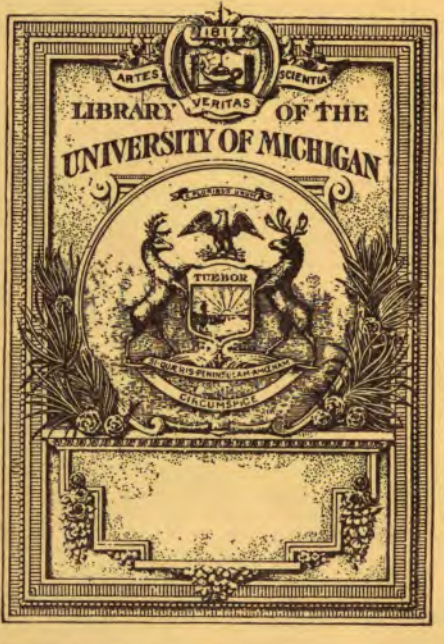

THE GIFT OF

Professor

Desmond

A

LETTER

FROM A

GENTLEMAN

TO

His SON ABROAD, &c.

ADVERTISEMENT.

AS there is a Confirmation in ſeveral Churches of this Kingdom, and as I hope this will not be thought an improper Book to be put into the Hand of the young Confirmed, ſo I thought this the moſt proper Time to ſend it into the World; and the more ſo, as I am credibly informed we have ſeveral already come, and more perſecuted Refugees are daily coming, over here: And to ſuch as theſe, ſurely, to ſhew the Pageantry and tinſy Gaudineſs in which that WHORE of *Babylon*, the Church of *Rome*, is dreſſed, cannot but be grateful, whilſt the Memory of her tyrannical Perſecutions are ſtill freſh upon them.

Not that I would here be underſtood in the leaſt to favour the perſecuting Spirit: No! far be that from the Breaſt of every Proteſtant, Layman or Divine, whoſe Breaſts ſhould rather be replete with the all-embracing Spirit of true CATHOLICISM, *taught* by that Redeemer who gave his Life a Ranſom for ALL: And *enforced* by the Doctrines of that *Saviour*, who, whilſt he concluded *all* under Sin, it was only that he might *have Mercy upon* ALL.

A. H. Funk

Highmore Pinx.

A. Walker Sculp.

Nathanael Torriano M.D.

Tornian, Nathaniel, the Elder

A

LETTER

FROM A

GENTLEMAN

TO

His SON ABROAD.

OCCASIONED

By his having married a *Roman* Catholic.

To which are added,

A few MORAL and ENTERTAINING LETTERS, on different Subjects:

WITH

The PROTESTANT's Univerſal Prayer.

Ne impari jugo Copulamini. 2 Cor. vi. 14.

And they that are wiſe ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs as the Stars for ever and ever. Dan. xii. 3.

The SECOND EDITION.

LONDON:
Printed for JOHN WREN, at the Bible and Crown, in Saliſbury Court, Fleet-ſtreet, 1757.

(Price 2*s*. 6*d*. Bound.)

BX
1767
.T68
1757

TO

My Much-honoured and Affectionate MOTHER,

Mrs. *Elizabeth Torriano.*

Honoured MADAM,

AS I do not at all doubt but, on my Firſt Birth-day, you dedicated me (by your fervent Prayers) to God, ſo I think it proper to acquaint you, that I have, at laſt, arrived to ſee one Birth-day, on the Employment of which I hope I may look back hereafter with Pleaſure, whilſt I reflect, that, in employing it to dedicate to you this Letter, I in Part return you the due Harveſt from the Seeds of Education you have planted; though, perhaps, not ſo plentiful a Crop as might be

be naturally expected from your careful Culture: *But every Ground will not yield an Hundred Fold.*

I truſt, Madam, you will not only forgive, but be pleaſed, and approve of, the Liberty I have taken, in dedicating to you a Book, which, I believe, you have long wiſhed (*though never expected*) to ſee in Print.

I am confident, Honoured Madam, you will, in its Publication, approve my Zeal for the Cauſe of the True Religion: be pleaſed with the due Reſpect I pay my Father's Memory (*by no longer letting his Light lay under a Buſhel, but ſetting it on a Candleſtick*) and, at the ſame Time, pardon my addreſſing it to yourſelf: The Two firſt need no Excuſe; and, as to the laſt, I have only to tell you, that, in a Dedication to yourſelf, I can never be accuſed of any mercenary View, becauſe (the World knows, and I gratefully own, I have already been amply paid

paid for this, and every other future Labour of my Life, by your Care of, and Tenderneſs towards, me; but moſt of all, for thoſe Principles of religious Education, which (however I may, or may not, have improved them) I own I early received from you, and my late Honoured Father.

I aſſure you, Madam, I was very far from being at my *Ne plus ultra*, when I addreſſed it to yourſelf (as the Student was, who drank his Mother's Health becauſe he knew no other Toaſt); for I am perſuaded, my Father's innate Probity, his religious Principles, his known Veracity, the Deſire of the * *Eaſt-India* Company to him, that

* The mentioning that Honourable Body, naturally reminds me gratefully to acknowledge how much we are obliged to them, for that kind Remembrance they ſtill retain of the faithful, and by them approved, Services of my Father, by ſtill continuing to employ, in their Service, one of his Sons, in the ſame Poſt he formerly filled; and, as it is his Third Voyage in their Service,

that he would once more accept of that laſt (and to his Family fatal) Embaſſy in their Service; added to that general Applauſe he (*had then long ſince*) met with, when, on Account of the Peace of *Utrecht*, as well as in writing the *Britiſh* Merchants, he ſo ſtrenuouſly exerted himſelf in his Country's Cauſe, and made a Speech before the Houſe of Lords, which was, I think, honoured by Enrolment: All theſe, I ſay, Madam, make it abſolutely indiſputable that I could be at no Loſs where to find one, under whoſe Protection I might have ſent it into the World; becauſe every one who knew him would have been pleaſed to have patroniſed any Work of his; and I do not doubt (even from my unworthy Self) have gladly received a Dedication.

But, Madam, I thought it more your Due than any one living (and you always

Service, confirms their Opinion of his Capacity and Integrity likewiſe; which I humbly preſume he will never forfeit.

always taught me to be honeſt) not only as it comes from one, who owes you every Thing that Duty and Obligation can, but alſo as you know ſo perfectly the *(then to you melancholy)* Occaſion of its being wrote; and have oft, no Doubt, ſhared in thoſe pungent Sorrows in my Father's Soul, that made him ſet about it; and, at the ſame Time, have divided with him too thoſe Heart-eaſing Pleaſures which were the Conſequence (*in my Siſter's Converſion*) of its being wrote.

I have endeavoured to put it into ſuch a Form, as may make it moſt proper for the World's Peruſal, by leaving out all Anecdotes relative to Family only, which the World have no Buſineſs with; and I ſhall greatly rejoice in (though not claim the Merit of) its Succeſs, ſhould it prove ſerviceable towards the rooting out Superſtition and Idolatry from amongſt thoſe who call themſelves Chriſtians, or preventing it in others; or in the leaſt

give a Hint, in after Times, to ſuch who may have Perſons to educate, whoſe Education is of the *higheſt Conſequence.*

If this my firſt publick Appearance ſhould meet with your and the World's Approbation, you may expect, in a ſhort Time, a larger Work in the *Polemical* Way; which I think I may very innocently throw into the Treaſury of the Learned (as my Mite of Endeavour, and) as what I hope will be of ſuch a Nature as will (ſhould it ever appear) be free from the Cenſure, and meet with the Praiſe and Approbation, of the Worthy and Good, whoſe Praiſe alone I am ambitious of.

Should any one aſk, Why I added the Frontiſpieces to ſo ſmall a Book? I anſwer, The Hiſtory Piece was invented, and added, as an Inducement to ſuch young Folks, into whoſe Hands it might happen to come, to read the Book: The other was added (though other-

otherwiſe perhaps improperly) to let the World know, that whilſt I am endeavouring to immortalize my Father's Memory, and publiſhing any Thing which (though not relative to my Profeſſion, yet) is againſt the *worſt*, and in Support of the *beſt* Religion, I ſhall never be aſhamed to ſhew myſelf in *Black* and *White*:—And happy ſhall I think myſelf, if theſe my *Crotchets* (as they may be deemed) prove any way *Inſtruments*, properly calculated, to extract thoſe *falſe Conceptions* which I own I fear are too adheſive in the World.

In regard to the Letters I have added under fictitious Names, as there has been, ſo there may be, Perſons ſimilarly ſituated; and if ſo, I hope a ſerious Peruſal of them may be of Service.—And I think I have a Right to ſay what I do in the firſt of them, ſince I bear a kind of Relationſhip (tho' not by Affinity or Conſanguinity) to one of his R—l H——ſs's T——s,

who, together with all his Family, received his firſt Principles of Erudition (as he has often been generous enough to own) from my Father. This is a known Truth; and therefore, I ſay, appears to me to give me a kind of Right to expreſs my Zeal in this (nationally) moſt intereſting Cauſe; and to raiſe in me the warmeſt Wiſhes that thoſe Seeds of Learning, which he cauſed to be ſown in ſo fruitful a Soil, may, as I do not doubt they will, when retranſplanted, be productive of every Thing which is great and good.

May it be long, Madam, ere you are permitted to ſee the by you much beloved Author in his bliſsful State; which (however ſelfiſh it may appear) is a Wiſh I cannot help making, becauſe in it is included, as a neceſſary Conſequence, your longer Life amongſt us; during which Time it is poſſible you may receive at leaſt the Signs of Gratitude, though not the adequate and reciprocal Marks of Affection and Duty,

Duty, from all your Children; amongſt which (as none perhaps have been more obliged ſo) none is more deſirous of giving the moſt active Proofs of Gratitude, than is,

Honoured MADAM,

Your conſtant Companion, and

Moſt Obedient Son,

April 29, 1753.

N. TORRIANO, M. D.

P. S. This Letter ſhould have appeared in a more proper Attire: But that I think a Beauty needs no Velvet; nor would a fine Dreſs excuſe its Publiſher's Deformities.

PREFACE.

AS the married State, when entered into in a religious and proper Manner, ſeems to bid the faireſt of any other for our Comfort and Happineſs, both here and hereafter; ſo is it equally likely to hazard both our preſent and future Welfare, when entered into without Conſideration, for lucrative or luſtful Views only, or merely to ſatisfy the ſenſual Appetites, and brutiſh Paſſions.

And, although there are many Things in Conſequence of an Alliance ſo formed, which may (nay muſt) prove deſtructive to our Peace and Comfort here, and caſt the Balance of Happineſs againſt us, and make us riſk the (as it were) dragging on Life with a diſagreeable Companion, rather than living together like Two fond Hearts, united into one by the ſacred Bonds of Wedlock, and thoſe ſtill ſtronger Ties of Affection; yet I think there is none in which we ſo much run the Hazards of our mutual Peace here and hereafter, as being

unequally yoked together in our religious Principles.

This is a Misfortune of ſuch a Nature, that it muſt *ever* the more increaſe, by how much the more the Parties really love: For the greater their Affections are, the greater in Conſequence muſt their Afflictions be on each other's Account; and the more Goodneſs, Piety, and Religion, is in either of them, the more Zeal they purſue their different Perſuaſions with, the more Miſery, the more real Grief muſt either he or ſhe feel at the one's being (as the other thinks) out of a State of Salvation.

This Difference muſt appear extremely plain upon a *profeſſed Infidel*'s marrying a *religious Chriſtian*; or, whenever a *profeſſed Heathen* enters into that State with a bigotted *Mahometan*; or, laſtly, when a zealous *Turk* is joined, by the connubial Rite, to a ſtubborn *Jew:* Their Lives then muſt, ſurely, be like tying a dead Body to a live one; or (like the Torments of *Mezentius*) on whom Death comes by ſlow Degrees:

Mortua quinetiam jungebat corpora vivis
Componens manibuſque manus, atque oribus ora.

But

But as theſe Differences are too glaring not to be ſeen, and too ſtriking not to be allowed, by every thinking Perſon: I will wave theſe Diſtinctions, and only ſuppoſe Two Believers in the Chriſtian Religion marrying together, who only differ in the Mode and Form of their Worſhip: Two Chriſtians, I ſay, who have originally received their Religion from the ſame Head, and Statutes from the ſame Lawgiver, and who, tho' they tell you they both follow the ſame Rock, and that *that* Rock is Chriſt; yet are ſo different in their Modes and Formulas (by the Interpoſition of human Alterations, or Oral Traditions) that, I am perſuaded, any utter Stranger could hardly conceive any Thing *in Reality* ſo diametrically oppoſite, where their appears to be a nominal Sameneſs.

And as, amongſt thoſe who call themſelves Chriſtians, and who profeſs to believe in the ſame Redeemer, there are many Sects who differ little, very little, from each other, and that too only in Non-eſſentials (in which Caſe a Union can be no Hazard at all) I will ſuppoſe and confine the Words of St. *Paul*, *Be not unequally yoked together*, to that Difference only which ſubſiſts between a Proteſtant of the Church of *England*, who ſhould happen

happen to marry a Wife of the *Romiſh* Perſuaſion.

Let us ſuppoſe for a Moment, and reflect on the Confuſion which ſuch an Alliance muſt neceſſarily occaſion in their Family: How muſt it ſeparate them in their moſt ſerious Acts of Devotion, whilſt one is worſhipping *Paſte* or *Wood*, and the other adoring the *inviſible God?* What Hazards muſt their Children run of being erroneouſly educated, when the weaker Veſſel only, perhaps, has the Care of them, and ſhe too bigotted through Ignorance, and the Prejudice of that Education which her deluding Prieſts have abetted her in, and whoſe Zeal, though great, is not according to Knowledge, but, perhaps, a furious one (though well meant) which, in religious Matters, is always made the Support of a bad Cauſe, and too often of a good one (which would be much better ſupported by the calmeſt Reaſonings) as Truth is powerful, and will prevail.

I am the more induced to fix on the Inter-marriage of a Papiſt and Proteſtant, as my Thoughts have been pretty much heretofore engaged by the Subject of the following Letter, from my Father to my Brother (*whoſe Executors ſent it me after his Death*) who was exactly in this Situation.

He

He married a Lady, who was a Papiſt, and who went hence to the very Place where he was; which Marriage he having acquainted his Friends of here, occaſioned the following Letter to be wrote him by his Father; which I, having thus prefaced, ſhall ſend into the World (as all the Parties are dead) in Hopes hereby to ſupport the Cauſe of Religion and Virtue, to make Popery, diabolical Popery, appear in its proper Deformity; and the Proteſtant Religion, with all its native Purity, with all its rational Ornaments, and its every real Beauty.

I do not claim it as my own any otherwiſe, than that of my being its *Midwife*, to bring it into Light, and that of its *Nurſe* to dreſs (that is, moderniſe) it, ſince it came into my Hands, in a Manner fitter, as I humbly conceive, for publick View, than whilſt it was intermixed with many other Family Affairs, which the World has nothing to do with.

One Piece of ſecret Hiſtory however (*relative hereto*) which I myſelf knew, is, I think, neceſſary to be mentioned here by Way of Introduction, as a Hint, if not an Example, to others; which is, "That "the Two Perſons herein mentioned, at "Mar-

" Marriage made an Agreement, that they " would never (after Marriage) talk of " Religion, nor ever let it be the Sub- " ject of Converſation, for fear the Heat " of Bigotry ſhould prove a ſtronger Fire " than the warmeſt Affection.—This was " ſtrictly kept up to by both (as it was " mutually agreed between them, that " their Children ſhould be ſent over to " *England*, and educated Proteſtants).

" The Huſband, as was natural, was " long uneaſy and miſerable at the fre- " quent Viſits of Popiſh Emiſſaries, Prieſts, " *&c.* and yet kept to the Letter of his " Word ſtrictly, and only uſed now and " then to drop Papers about the Houſe " (in order that ſhe might pick them up) " containing Remonſtrances of, and (to a " rational thinking Mind) Confutations " to, of many of the wicked Doctrines " of the Church of *Rome*, and the moſt " material Matters of Difference between " us and them.

" She (equally uneaſy and diſſatisfied, " after having picked ſeveral of them up) " broke the Ice firſt, and begun firſt to " ſtart religious Topics in Converſation: " He readily met her half-yielding, half- " inquiring Mind, and, for her Uſe, wrote " a little Tract on Tranſubſtantiation;

" the

" the which ſhe read, and ſeemed very
" much alarmed at; but yet deſired to ſhew
" it her Prieſt, before ſhe would intirely
" give her Aſſent to it: She did ſo (after
" her Huſband had tranſlated it into *La-*
" *tin*; which he did, for her Prieſt's Pe-
" ruſal) whoſe only Anſwer was (and the
" only poſſible one indeed) *That if ſhe*
" *wavered, all he could ſay to her would*
" *avail nothing*. This ſo ſtaggered her,
" that ſhe went no-where, as to a Place
" of Worſhip, for Three Years, but em-
" ployed herſelf at Home in reading all
" the Books of Controverſy, *&c.* that ſhe
" could get; and at laſt, by the Force of
" thoſe Books, her Huſband's kind Per-
" ſuaſions, the Help of her own Reaſon
" and Reflection, and, above all, the
" Letter hereunto ſubjoined, ſhe wrote
" Word over, That ſhe had intirely for-
" ſaken the *Romiſh* Church, was intirely
" a Convert to Proteſtantiſm, and would
" on no Account, no not the Gain of the
" whole World, again communicate there-
" with; and, as ſhe was thus converted,
" the next Buſineſs ſhe went about, was
" to follow the Advice our Lord gives
" to *Simon Peter*, *Luke* xxii. 31, 32.——
" where he tells him, *That Satan* (like the
" *Romiſh* Prieſt to her) *had deſired to have*
" *him*,

" *him, that he might ſift him as Wheat;*
" *but he had prayed for him, that his Faith*
" *fail not*; and then bids him, *when he*
" *was converted, ſtrengthen his Brethren*;"
and ſo it was with her: For ſhe, too conſcious how buſy Satan had been, by his proper and devoted Emiſſaries, the Popiſh Prieſts, and how much they had endeavoured to ſift her like Wheat, from every good Principle, and leave her Soul only, as it were, enchaffed, and but fit for Fewel; ſhe, I ſay, in this Situation, wrote to her own Family, with true religious Rhetoric, beſeeching them to be converted from the Errors of Popery, moſt fervently deſiring (as ſhe moſt certainly did) that their Souls might proſper, and be in Health, even as ſhe found experimentally her's proſpered: — I ſay, experimentally; for ſurely (*morbus animi gravior eſt quam corporis*, and conſequently) if to get Rid of any particular acute or chronic Diſeaſe, or of a general Cachochymia in the Habit of the Body, gives prodigious Eaſe to every Part, and, as it were, revivifies every Function of Nature, How infinitely greater muſt that mental Pleaſure be, which reſults from having diſburdened the Mind of an intolerable Load of fallacious Innovations in religious Matters, and a heavy Yoke

Yoke of Superſtitions; which tend to nothing but to enſlave the Mind, and prevent its every proper, every rational Exertion; which all muſt certainly find to be the Caſe, who take upon them the eaſy Yoke of Chriſt's (pure, undefiled) Religion, inſtead of the ſlaviſh, arbitrary Bondage of Popiſh Bigotry.

Thus much by Way of Preface to the following Letter; which, I hope, will be of univerſal Uſe to the Proteſtant Cauſe, by being a Guide to the unenlightened, and an Antidote ready at Hand for the Uſe of all, who are any Ways in Danger of being poiſoned in their Principles, by the Contagion ſpread, but too univerſally, by the Popiſh Emiſſaries, amongſt the Pagan World, and, I wiſh I was not obliged to ſay too, amongſt thoſe to whom that Light is ſprung up, which was deſigned to be *the Glory of the* Iſraelites *of God.*

Farewel.

N. TORRIANO, M. D.

P. S. Should any one wonder why I acquaint the World, my Siſter *was* a Papiſt; let ſuch an one be anſwered, by my telling him, *Firſt*, I did it on purpoſe,

poſe, that I might, at the ſame Time, let them know ſhe was converted upon Principle: *Secondly*, That, I believe, a Convert from Popery may give as much Joy in Heaven as a converted Sinner, which is more than that ariſing from Ninety-nine who need no Converſion: *Thirdly*, As a Perſon, who has a fine Jewel to expoſe to View, which, tho' in its own Nature it is very bright, yet he chuſes that every Diamond ſhould have its proper Foil.—The Application is eaſy.

A LET-

A

LETTER

FROM A

GENTLEMAN to His SON, Abroad.

DEAR CHILD,

SOME few Days after I had written you, by the *Stanhope*, a very ſhort Letter, and promiſing this, giving you an Account that we had heard of your Marriage with ———, we received your Letter, of ———, by the *James and Mary*, which you writ us, to acquaint us therewith. I ſuppoſe thoſe Letters will have reached you long before this; by which you will have ſeen the Surprize we were under, and the Concern it gave us, to hear you had married a Perſon of the Popiſh Religion, which I therein treated as a Religion little (if any Thing) better than Heatheniſm. And, though that Cenſure of it was writ on a Sudden, and upon the firſt Impreſſions of Concern, that were occaſioned by the News of your Marriage, which we heard by the *Compton*, and before I

had received your Letter by the *James and Mary*, which was not then arrived: Yet I cannot, upon mature Reflection, think I have in the leaſt wronged that Religion by the Compariſon; or, that we were too much ſurpriſed that you ſhould marry one of that Religion.

I had ſo frequently recommended to you the changing your Condition, that you may be ſure I was not in the leaſt diſpleaſed at your being married; nor yet that the young Gentlewoman you had married had no very large Fortune: For indeed, a Woman of any Merit (as I hear ſhe is) is very rarely to be got, with any Fortune at all, in the *Eaſt Indies*. The Character ſhe bears of a very modeſt and virtuous Perſon, ſuitable to the ſober Education ſhe has had, I ſhould have thought Fortune enough there, had ſhe had no other. And, as I am told ſhe is of an agreeable Converſation, and poſſeſſes a great Share of good Senſe, I ſhould rather have applauded than diſcommended your Choice, even though ſhe had not had a Penny, had it not been upon Account of her Religion; which, I muſt own, is no little Diſturbance to me.

I take it, that the Happineſs of the married State does not conſiſt ſo much in the Love of one another's Perſons (though that is a very good Ingredient towards it) as in Affections much more laſting, thoſe of reciprocal Friendſhip and Eſteem: Theſe ſtrengthen and perfect the Happineſs of the former, which will otherwiſe ſoon have an End. Uneaſineſſes and Diſcontents are the natural Parents of diſeſteem; and, where Eſteem is wanting, there can be no real or laſting Friendſhip.

ſhip. They muſt be Perſons of a very angelical Temper of Mind, in whom ſo great Differences in Religion do not cauſe Diſcontents and Uneaſineſſes: For the Tenderneſs that is, or ought to be, between Huſband and Wife, as it muſt occaſion the moſt ardent Deſires that the deareſt Part of themſelves, the Delight of their Lives, ſhould be happy, not only with them in this World, but more eſpecially in the next; ſo will it be the Foundation of an Uneaſineſs that muſt be as laſting at leaſt as their joint Lives, unleſs the one or the other of them change their Religion. For, the pungent Sorrow that muſt ariſe in each of their Souls, from the Belief that the other of them is in a wrong Way to eternal Bliſs, will ſour all the other Felicities of Life; becauſe, that next to the Concern and Sorrow that we ought to have for our own Sins, thoſe of our neareſt and deareſt Relations ought to affect us the moſt ſenſibly, and then, not the moſt flouriſhing outward Circumſtances in Nature can make us happy: And, where this Uneaſineſs, on ſuch a Reflection, is wanting, I believe true Love, whether it be conjugal, parental, or filial, muſt be wanting too. If, then, you and your Wife intend to be happy, you muſt, if you truly love one another, each of you endeavour to convert one another to that Faith which you reſpectively believe to be moſt agreeable to the Will of God, by all the Arguments that can be fairly drawn from Scripture and Reaſon; but without the leaſt Force, either directly or indirectly, made Uſe of: And, as ſuch an Endeavour muſt, till one has prevailed, be the Occaſion of many Con-

teſts, it will require the greateſt Prudence ſo to adapt the Strength of your ſeveral Arguments, as not to loſe one another's Affection by the Manner wherewith they are managed; whereby you will be ſenſible I had good Reaſon to ſay, in my former Letter, that, by thus marrying a Perſon of a different Religion, you had laid the Foundation of perpetual Contentions between you and the Perſon, whom, of all the World, you ſhould be the furtheſt from having any even the leaſt Difference with.

Thus far I have enforced what I ſaid in my Letter by the ———, of the Uneaſineſſes that muſt ariſe between Huſband and Wife, from their Differences in Religion; but ſhall wave ſaying any Thing more on the Subject of the Children you may have, ſeeing that, by the Letter I received from you by ———, you have given me your Word, that you will ſend them over to be educated by me: So that, unleſs it happen that I die while they are young, the Religion of their Mother will not affect them, without it be by their own unfortunate Choice hereafter.

Another Thing I took Notice of to you, in the Letter already mentioned, was the Danger of ſuch an Alliance to your own Faith. That ſuch Marriages have been always thought ill of, we may learn from many Places in the Holy Scriptures. It is recorded of *Abraham* (*a*), that he made the Overſeer of his Houſe ſwear by the God of Heaven and Earth, that *he would not*

(a) Gen. xxiv. 3.

take

take a Wife for his Son Iſaac *of the Daughters of the* Canaanites; and it is ſaid (b) to be *grief of Mind*, not only to *Rebekah*, but alſo to *Iſaac*, that their Son *Eſau* had married with thoſe Daughters of the *Canaanites*; that is, ſuch as worſhipped not the God of *Abraham* and *Iſaac*. And further, God by *Moſes* (c) forbad the Children of *Iſrael*'s intermarrying with thoſe of an idolatrous Religion; and, though it is poſſible there might be many other Reaſons, both political and prudential, yet the only one there given by him, why they ſhould not do it, is, the Danger of its leading them to Idolatry, as it is expreſſed in the next Verſe, in theſe Words, *For they will turn away thy Sons from following me, that they may ſerve other Gods.* Now, though the Letter of the *Moſaical* Law be aboliſhed, and that (for any Authority which that has over us) we are at Liberty to marry with whom we will, whether of one Religion or another, yet the Reaſon of that Prohibition will always ſubſiſt, which is, that we ought, out of a religious Fear, to abſtain from thoſe Sort of mixed Marriages, leſt, by running ourſelves into Temptations, we are over-perſuaded either to forſake the Worſhip of the true God, or to worſhip him after a falſe Manner, or to give that Worſhip which is due to God, to that which is not God: Which is a Danger not to be thought light of, ſince the Scripture has given us a very eminent Inſtance of a Perſon, that had the greateſt Reaſon imaginable to be the moſt fully perſuaded of the Truth

(b) Gen. xxvi. 35. (c) Deut. vii. 3.

of his Religion, who yet fell away, by the Prevalence of Temptation, in the very Caſe I am now mentioning, That of marrying Wives of a different Religion: For, though Almighty God had twice appeared to (e) *Solomon* (which, one would have thought, muſt have worked in ſo irreſiſtible a Manner upon his great Underſtanding, that no Temptation could have ſhook him) yet did his Wives draw him to Idolatry, and to the forſaking of the true Religion, as appears by his burning Incenſe, and ſacrificing to their Gods (f). From whence we may learn, how much it behoves us, though we are never ſo much perſuaded of the Truth of that Way of Worſhip which we profeſs, to take the greateſt Care poſſible that we forſake it not; and to remember the Caution which St. *Paul* gives the *Romans* (g), *That, as we ſtand by Faith, we ſhould not be high-minded, but fear*; we ſhould not be too preſumptuous of our own Strength, or too much poſſeſſed with an Aſſurance, that we cannot be overcome by ſuch Temptations as have overcome others: Which is a Caution I likewiſe think reaſonable to give you; not becauſe I ſuppoſe you ready to fall from your Stedfaſtneſs in the Proteſtant Religion (God knows my Heart I both hope and believe otherwiſe) but with Deſign to arm you with ſuch a religious Fear, as St. *Peter* ſays (h) *is neceſſary to enable us always to be ready to give an Anſwer to every one that ſhall aſk us a Reaſon of the Hope that is in us*; or that

(e) 2 Kings iii. 5.—ix. 2. (f) 2 Kings xi. 8.
(g) Rom. xi. 20. (h) 1 Pet. iii. 15.

ſhall

ſhall enter into Controverſy with us, concerning our Belief and Practice.

Perhaps it may, at firſt Sight, look ſomewhat too ſevere to ſay, as I did in my Letter *viâ Bombay*, That I did not forewarn you againſt marrying with one of the Romiſh Religion; becauſe I ſhould have thought it as neceſſary to have forewarned you againſt marrying a *Jew*, or a *Mahometan*. But yet, upon Reflection, it will be found not too harſh: Since, if the religious Reaſon that God himſelf gave the Children of *Iſrael* againſt mixed Marriages, *viz.* *That they might not be a Snare unto them*, was good, the ſame will hold againſt all mixed Marriages that are equally dangerous, under the Chriſtian, no leſs than under the *Moſaical*, Diſpenſation. But the Danger is the ſame, if the Sin to be avoided be the ſame, as I ſhall by and bye ſhew you it is. The prudential Reaſons will likewiſe hold good as much in this Caſe as in the other, That the Unity of the Family may not be diſſolved by the Heads of it taking different Ways in the Worſhip of God; and that the Want of good Example may be no Encouragement to Prophanation or Contempt of Religion, in thoſe committed to their Care; beſides the avoiding the continual Diſagreements amongſt themſelves, that are likely to reſult therefrom. Nor can what St. *Paul* recommends to the *Corinthians*, who were, at that Time, married with Unbelievers (whether *Jews* or *Gentiles*) be a Juſtification for ſuch mixed Marriages now, *viz.* (i) That the Huſband was not to

(i) 1 Cor. vii. 10, 11, 12, 13.

put away his Wife, nor the Wife to leave her Husband, where the one of them happened to be called to Christianity, and the other not; because the Christian Religion, at its first Institution, found the World mostly in a married State; and therefore the dissolving such Marriages as were already solemnised, would have been to make the Gospel the Occasion of Confusion, instead of Peace: Besides, as he adds, it was not impossible, but the believing Person might be the Means of winning over the unbelieving; which, though a good Reason for continuing together when once married (as it might be a happy Result from an unhappy Circumstance) yet can hardly be thought such for coming together in these latter Ages.

I also charged the Popish Religion with having only the Name of Christian to distinguish it from Paganism. In Support of which Assertion, I will endeavour to fix Idolatry upon it, by shewing you, that the Church of *Rome* is really guilty of that Sin, notwithstanding it acknowledges the Trinity of Persons in the Unity of the Godhead.

The Sin of Idolatry may be committed either by giving, without the Permission of God, or contrary to his Commands, Divine Honour or Worship to any visible Image, or Representation of the Deity, believing the same to be God; which is the formal setting up an Idol in the Place of the true God; or, by believing that the Deity resides, or is present in, or with, such Image, Symbol, or Representation, and therefore using the same as an Object or Help to represent

preſent him to our Minds; which is worſhipping of him after a falſe and forbidden Manner: Or elſe, by putting our Truſt and Confidence in any viſible or inviſible Being, relying thereon, or praying thereto, as poſſeſſed of ſome ſupernatural Power for procuring us ſome Good, or preſerving us from ſome Evil; and therefore paying it that Honour which belongs to God, either ſpiritually, by the inward Reverence of our Minds; or materially, by ſuch outward Actions of our Body; at ſuch Time as we are performing our religious Services, as are, by the common Uſe or Cuſtoms of all Nations, underſtood and taken to be the Acts of Worſhip proper to be given to God; which is giving to a Creature the uncommunicated Honour of God.

Now, though the Romaniſts may not be guilty of the firſt Kind of Idolatry, the worſhipping the Image they fall down before, as believing it to be very God; yet, if they are guilty of the latter, the worſhipping him after a falſe or forbidden Manner; or the giving to a Creature, whether viſible or inviſible, the Honour that is due to God, and uncommunicated by him; they are certainly guilty of Idolatry.

The former is ſo groſs a Notion, that we can hardly imagine even the Heathens themſelves to have been guilty of it: I ſay hardly, becauſe I believe it is poſſible there may be, or have been, ſome of them brutiſh enough to think a Stock or a Stone, or ſome animated Creature, to be a God, as well as thoſe *Jews*, whoſe Stupidity the Prophet *Iſaiah* (k) repreſents as truſting in, or

(k) Iſaiah xliv. 17.

wor-

worſhipping their graven Images, and praying to them to deliver them, as being their God. Or as the *Egyptians*, who eſteemed the animated Creatures Sheep and Oxen to be Gods, as may be gathered from the Anſwer of *Moſes*, when *Pharaoh* told him, they need not go out of the Land of *Egypt*, but might ſacrifice to God where they were; to which he replies, That that muſt not be, for they muſt ſacrifice ſuch Creatures to God, as were eſteemed themſelves to be Gods by the *Egyptians*, in whoſe Sight (l) ſuch Sacrifices would be ſo great a Scandal, and ſuch an Abomination, as would provoke them to ſtone them.

But the latter was the moſt generally practiſed, both by Heathens and *Jews*, *viz.* the worſhipping the true God after a falſe or forbidden Manner; or by giving divine Honours and Reverence to any created, whether heavenly or earthly Being; and praying to, and relying on, ſuch for Safety and Protection. That the Heathens did ſo, is allowed by all Perſons that have inquired into the Nature of their Worſhip; many of whoſe moſt celebrated Writers allowed of, and pleaded for, the Inviſibility of God, though they worſhipped him by an Image in the Form of a Man, becauſe they thought Man the moſt exquiſite Piece of Workmanſhip in this lower World, and conſequently the moſt worthy to repreſent the Deity to their Minds: And thoſe of them that worſhipped the Sun, did it upon the Notion that the Sun was that viſible Deity,

(l) Exod. viii. 25, 26.

by

by which the great God, who was invisible, ruled the World: Those likewise who worshipped *Jupiter* as the Chief of their Gods, could not worship his Images, which they knew were very numerous, and set up in almost an innumerable Number of Places, out of a Persuasion that each of those individual Images was that very God; but only as Representations to which his Deity was adjoined, though they supposed his principal Residence to be in Heaven, as may be gathered from most of their poetical Writings. And the Emperor *Julian* the Apostate, who was the Son of the first Christian Emperor, *Constantine* the Great, when after his Father's Death he apostatized from Christianity to Heathenism, says in Excuse, or by way of Apology for his, and other Heathens worshipping Images, That they worshipped Images, not because they thought them to be very Gods, but that by them, as Symbols or Representations, they might worship the Gods.

The Idolatry of the *Jews* was also of this Sort; of which I will give you some Instances. The Worship of the golden Calf may be brought as an Example of this Kind of Idolatry; for *David* says (m), *that they turned their Glory into the Similitude of a Calf that eateth Hay*; that is, they worshipped God, who was the peculiar Glory of the Children of *Israel*, by the Similitude of a Calf: For that this Image was only designed by them as a Symbol or Representation of God, may be gathered from the Story of it in *Exodus*, where the Children of *Israel* desired

(m) Psalm cvi. 20.

to

to have a viſible Repreſentation of the Divine Preſence with them, ſaying to *Aaron* (n), *Make us Gods to go before us:* Had they deſired it as the ultimate Object of their Adoration, and not rather as a Medium whereby to adore God, *Aaron* would doubtleſs never have conſented to a Compliance with their Demand; nor would they have propoſed ſuch a thing to him, who was the Prieſt of God; it was certainly a very heinous Sin in him to conſent to make them any Repreſentation of God; contrary to his expreſs Command delivered from Mount *Sinai* but a little before (o); but it would have been a much greater Sin in him to have made it as the final Object of their Worſhip; as very God! Beſides, they had been brought out of the Land of *Egypt* by mighty Signs and Wonders, which they were ſatisfied were wrought by the Power of an omnipotent Being; and therefore could not poſſibly believe the Calf, that they themſelves ſaw made and faſhioned before their Eyes, out of the golden Ear-rings which they gave *Aaron* for that Purpoſe, could be that very God that had done all thoſe Wonders for them. So that, when they cried out (p), *Theſe be thy Gods, O* Iſrael, *which brought thee up out of the Land of* Egypt (which is the very Preface that God was pleaſed to make uſe of (q) before the Ten Commandments) they muſt mean only, that they thought the Divine Preſence of that great and omnipotent God, which had brought them out

(n) Exod. xxxii. 1.
(o) Exod. xx. 4.
(p) Exod. xxxii. 4.
(q) Exod. xx. 2.

of

of the Land of *Egypt* with ſuch mighty Signs and Wonders, and in ſo miraculous a Manner, was reſident in or with that golden Calf. And this may be further gathered from what *Aaron* himſelf did at that Time; for it is ſaid, he built an Atar before it, and made Proclamation, ſaying (r), *To-morrow is a Feaſt to the Lord*; where, by the Word *Lord*, is meant the Almighty God, becauſe the Word there uſed is the Word *Jehovah*, which, I think, is generally allowed never to be uſed in the Holy Scripture, but when the Almighty God is ſpoken of.

The Idolatry of the Calves, which *Jeroboam* made and placed in *Bethel* and *Dan*, was alſo of this kind: For he made thoſe Images, fearing the People might return to their old Maſter (s) *Rehoboam*, the King of *Judah*, if they ſhould go up at the ſtated Times to ſacrifice in the Houſe of the Lord in *Jeruſalem*; to prevent which, it is ſaid, he took Counſel, that is, he contrived to render their going up to worſhip at *Jeruſalem* unneceſſary, by providing them with viſible Mediums, whereby to worſhip the inviſible God, telling the People (t), that it was too much (too far) for them to go up to *Jeruſalem*, but that nevertheleſs they might worſhip that God which brought them out of the Land of *Egypt*, by the Calves, the Symbols of his Preſence, which he had cauſed to be made, and placed, for their greater Eaſe and Convenience, in thoſe two Places. His offering Sacrifice before theſe Calves

(r) Exod. xxxii. 5. (s) 1 Kings xii. 27.
(t) 1 Kings xii. 28.

was

was paying divine Honour to a Creature, which is a Sin of ſo heinous a Nature, as to be the Cauſe that *Jeroboam* is ſeldom mentioned in Scripture without this particular Characteriſtick, that it was he that made *Iſrael* to ſin. For the Sin laid to his Charge was not the worſhipping thoſe Calves as the final Object of his Worſhip, as being very Gods; but the worſhipping God by a Similitude, contrary to the ſecond Commandment delivered to that People at Mount *Sinai*; for by that Commandment the outward and bodily Worſhip is forbid, as the inward and mental is by the firſt. Nor could it be any Juſtification of *Jeroboam*, that he intended the People ſhould worſhip the true God by the Similitude of a Calf (as may be concluded from his ordaining Feaſts (u) to be kept to them, like unto thoſe which were in *Judah*) for whatever the Intention was, he was nevertheleſs guilty of Idolatry, becauſe worſhipping any Similitude was forbidden (x); the tranſgreſſing whereof was the Reaſon of his being threatened to be ſo ſeverely and exemplarily puniſhed. It is alſo further to be obſerved, that *Jeroboam* is blamed for having made Prieſts of the high Places (y) out of the loweſt of the People, which were not of the Sons of *Levi*; which he would not have been reproved for, had thoſe Prieſts been deſigned to ſerve before thoſe Calves, as falſe Gods; but it was their being deſigned to ſerve before them,

(u) 1 Kings xii. 32. (x) Deut. iv. 15, 16, 17, 18. 1 Kings xiii. 4. xiv. 10, 11, 12, 13. (y) 1 Kings xii. 31. xiii. 33.

as

as Images of the true God, that made the appointing those Priests a Sin to *Jeroboam*. It was their being ordained to that Office, contrary to the positive Command of God (who forbad (z) that any besides the Children of *Aaron* and *Levi*, should minister in his Service) which occasioned the cutting off (a) and the destroying his Family from off the Face of the Earth. *Jehu* also served the Lord after the Manner of this forbidden Worship, and called the Priests of the Calves (b) *the Servants of the Lord*, in Contradistinction to the Priests of *Baal*, which last he utterly destroyed: The Worship of which false God was introduced by *Ahab*, with this emphatical Aggravation, that he was not content to continue the Worship of the Calves, which was the Sin of *Jeroboam* (c), but sinned yet more, for he brought in the Worship of the Image *Baal*, an Idol of the *Sidonians*, made in Honour of the Sun. And *Jehoram*, the Son of *Ahab*, though he followed the Sins of *Jeroboam*, is said (d), *not to have sinned like his Father* Ahab, *for he put away the Image of* Baal *which his Father had made*. And that the Priests of the Calves were those whom *Jehu* calls the Servants of the Lord, may be further gathered from hence, that he being King of *Israel*, and not of *Judah*, could have none of the Priests of the Lord of the Family of *Levi*, for he could not have any of the Children of *Aaron* for Priests, or of the other Branches of the

(z) Numb. i. 51. xviii. 22. (a) 1 Kings xiii. 34. (b) 2 Kings x. 23. (c) 1 Kings xvi. 30, 31, 32, 33. (d) 2 Kings iii. 2, 3.

House

Houſe of *Levi*, to miniſter in the other ſacred Offices; becauſe the Children of *Aaron* and the other *Levites* officiated only in the Temple at *Jeruſalem*, where the Worſhip of God was duly and rightly adminiſtered, according to his own Appointment in the Law of *Moſes*.

The Inference that I ſhall draw from the long Account I have thus given of the Idolatry committed by the Children of *Iſrael*, in the Worſhip of the golden Calf in the Wilderneſs, and of thoſe that were made by *Jeroboam* upon the Separation of the two Kingdoms of *Iſrael* and *Judah*, is this, *viz.* That ſince God Almighty taxes the Children of *Iſrael* in both thoſe Inſtances with being guilty of the heinous Sin of Idolatry, though thoſe Images were made only as external Signs of God's Preſence amongſt them, and deſigned by them to be only Helps to their Devotion, by being viſible Repreſentations, placed before their Eyes, which that groſs People fancied they ſtood in Need of, to fix their Minds in the Adorations they were to pay to God Almighty by thoſe Mediums: The Papiſts are equally guilty of Idolatry, when they make uſe of any Images or Symbols placed before their Eyes, as intermediate Helps to fix their Thoughts upon God; who will have a truer and more ſpiritual (e) Worſhip paid to him; and who has not only forbidden all Attempts to liken or repreſent him under the *Jewiſh* Law; whether by Gods of Silver or Gods of Gold, or by

(e) John iv. 24. Iſaiah xl. 18. 25. Exod. xx. 23. Levit. xxvi. 1. Deut. v. 8, 9.

making

making of any Idol or graven Image, or Image of Stone to fall down thereto: But has alſo forbidden the ſame under the Goſpel Diſpenſation; as we may ſee by the Preaching of St. *Paul* to the *Athenians*, when he tells them they muſt repent of thoſe Practices, ſeeing (f) *we ought not to think that the Godhead is like unto Gold or Silver, or Stone graven by Art or Man's Device.*

The Reaſon given by *Moſes* to the Children of *Iſrael*, againſt tranſgreſſing the ſecond Commandment, by attempting to make any Similitude of God, was, That when God was pleaſed to give them the Law from Mount *Sinai* (g), they *ſaw no Manner of Similitude* of any kind whatſoever. Now this Reaſon is as binding upon us Chriſtians; ſince we are not only taught in ſeveral Places of the New Teſtament (h), to flee from Idolatry, and keep ourſelves from Idols; but are likewiſe told, that God is inviſible, and that no Man hath ſeen God at any Time; and that God is a Spirit, which it is therefore impoſſible adequately or properly to repreſent by any Thing that hath either Figure or Parts. If then the Papiſts, when they are at their Devotions, do make uſe of any Similitude whatſoever, though never ſo improper (for none indeed can be proper) whereby to repreſent God, or any of the Perſons in the Godhead, to their Minds, whether the Father, the Son, or the Holy Ghoſt, they are equally guilty of Idolatry, as well as the

(f) Acts xvii. 29, 30. (g) Deut. iv. 15, 16.
(h) 1 Cor. x. 7, 14. 1 John v. 21. 1 Tim. i. 17. vi. 16. John i. 18. iv. 24. 1 John iv. 12.

Children of *Iſrael.* And that they do ſo in the Manner before-mentioned, they will not ſurely deny? or if they ſhould, there are an innumerable Cloud of Witneſſes to prove it upon them, that might be produced, not only out of ours, but even out of their own Authors: But I ſhall content myſelf to mention the Teſtimony of one Perſon only (which is to me in lieu of a thouſand Witneſſes) who told me he had ſeveral Times, in his Travels through *Italy*, ſeen the Picture of an old Man, a young Man, and a Dove, in the ſelf-ſame Picture, ſet up in their Churches, Chapels, and religious Houſes, made to repreſent the Trinity, which is the very Crime that St. *Paul* charges upon the Heathens (i), who changed the Glory of the incorruptible God into the Image of corruptible Man and Birds.

But though the *Romaniſts* ſhould not make any Picture of the Father, or Holy Ghoſt, yet they are certainly guilty of Idolatry, whenever they bow down to, or pay any inward or outward Worſhip, or religious Reverence, to the Picture or Image of our Saviour, either upon the Croſs, or otherwiſe viſibly repreſented before their Eyes; whether it be expreſſed by kneeling or praying to, or before it, or by putting their Truſt or Confidence in it, as believing his Divine Power or Preſence adjoined thereto: As alſo when any Papiſts put any Truſt or Confidence in their *Agnus Dei's*; which, after having been bleſſed by the Pope, are ſent to Perſons of

(i) Rom. i. 23.

that

that Communion to be kept as Safe-guards, to prevent Miſchiefs from befalling them, and to cure Diſeaſes; in Imitation of the Handkerchiefs or Aprons (k) that were carried from St. *Paul*'s Body to the Diſciples, who were thereby healed from their Diſeaſes, and preſerved from the Power of evil Spirits: But this is now idolatrous, from the Expectation of a Bleſſing and Protection to be derived to thoſe, who ſo place their Affiance, Truſt and Confidence thereon; and is juſt like the Practice of *Numa Pompilius*, the ſecond King of *Rome*, who uſed to carry about with him, a Palladium, or Image of *Pallas*, as a Pledge to him of Empire; or of *Scylla* the Dictator, who in time of Battel always wore about him the Image of *Jupiter* or *Apollo*, as a ſure Defence. The Figure of the Croſs, either with or without the Picture or Image of our Saviour upon it, repreſents him to us, as dead; for which Reaſon (were there no other) it is a very improper Medium to pray, or pay our Adorations to him by: Our Prayers are to be made to him, as he is glorioufly reigning in Heaven, which cannot poſſibly come under any Repreſentation whatever; becauſe we can have no Notion how tranſcendently glorious he is there; and therefore all Attempts to repreſent him in that State would be vain; and, ſince we firmly believe him to be God bleſſed for ever, would be alſo idolatrous; as being within the Prohibition of not worſhipping God by any Similitude whatſoever.

(k) Acts xix. 12.

I am not inſenſible of the Apology made by ſome of the modeſteſt of the *Romaniſts*, for this Practice, *viz.* That they do not fall down to, or before, the Image of our Saviour on the Croſs; or to that other Repreſentation of him, when pictured in the Likeneſs of a young Man with a Glory round him, either ſitting in Heaven, or aſcending thither; with Deſign to give Honour to the inanimate Picture or Image of Gold, Silver, *&c.* but only with Deſign by the firſt to bring to our Rembrance the Agonies which our Lord endured for our Sakes; and by the other, the Advantages he has procured for us by his Reſurrection. Were there abſolutely no further Uſe made of them, I ſay *abſolutely* no other, or bad, Uſe made of them, I cannot ſay they would be Idols; becauſe the bare making ſuch a Picture, Image, or Statue, free from all Manner of Intention to bow down, or pay any religious Reverence or Worſhip to it, is not making an Idol; any more than the making the Picture, or Statue of ſome great Warrior, Philoſopher, Legiſlator, or other extraordinary Perſon, as of *Alexander*, *Ariſtotle*, *Lycurgus*, or others (in Memory of their great Victories; the uſeful Philoſophy, or the admirable Laws they taught Mankind) can be called making an Idol, when no Proſtration, or other religious Ceremonies are made to them. And therefore the Pictures of our Saviour and his Apoſtles in the Chartons of *Raphael*, which hang up in the Gallery at *Hampton-Court*, not as Pictures to be worſhipped, but as hiſtorical Pieces, or Monuments of the Miracles there repreſented; I ſay, thoſe Pictures being placed

placed there with this latter Deſign *only*, may very innocently be kept there. Nor can the Pictures of *Moſes* and *Aaron* in the Proteſtant Churches; or of our Saviour and his Apoſtles in our Common Prayer-books, be called Idols, becauſe we never pay them any inward Worſhip of the Heart, or outward Reverence of the Body. However, I muſt freely own, that in my private Opinion they had all of them much better be laid aſide, becauſe of the Offence and Scandal thereby given to our Diſſenting Brethren, who are grieved at this Cuſtom; and we are to give no Offence, neither to the *Jew*, nor to the *Gentile*, *nor yet* (ſurely) to the Church of God, which the Diſſenters are as much as ourſelves, though the *Romaniſts* are not; the continuing whereof, when we may ſo ſafely, and without Detriment, remove the former out of our Churches, and leave the latter out of our Books, is, I think, contrary to the Advice of St. *Paul* in his Epiſtles to the *Romans* and *Corinthians*, where he pleads for our having great Regard (l) to our weak Brethren; and at leaſt perſuades us very ſtrongly, if he does not command us, to wave what may perhaps be ſtrictly lawful for us to do, for that which may be more expedient, or more edifying to others, and particularly inſtances in Meats offered to Idols. His Argument runs thus, That although a Man who knows that an Idol is nothing, may, *without wounding his own Conſcience*, eat of the Meats offered to it; yet he is to abridge himſelf of that Liberty, if ſo be that his uſing it is an Offence to his

(l) Rom. xv. 1, 2. 1 Cor. x. 23, 24.

weak (or ſcrupulous) Brother. The Caſe, I think, is the ſame with relation to the Pictures that are in our Churches and Common Prayer-books before-mentioned, which may not indeed be unlawful for us to have there, becauſe we make no ill Uſe of them, as we pay no religious Service to them; but are not expedient or edifying, in as much as they give Offence to other good, though ſcrupulous People; and therefore, I think, ought to be removed from our Books of Devotion, and Places ſet apart for religious Worſhip, ſeeing our Brethren are ſcandalized thereat. But this is not the Caſe of the Church of *Rome*, for there, a further Uſe is made of them, and that a very criminal one too! For *by that Church* they are thought to be poſſeſſed of ſome inherent Holineſs; and to be ſacred Repoſitories of ſome divine Powers, or Virtues adhering to them, in the Eſteem not only of the moſt ignorant or leſs knowing Papiſts (whoſe Souls ought not to be expoſed to ſuch imminent Danger) but even in the Opinion of ſome of their moſt learned Men, who are guilty of paying divine Worſhip to the very Pictures and Images of the Croſs or Crucifix, or to thoſe of the Apoſtles, and other ſuppoſed Martyrs and Saints.

It is notoriouſly known, that there are at this Day in Popiſh Countries, and that there were in our own Country before the Reformation, many Pictures and Images of our Saviour, of his Croſs, of the Virgin *Mary*, of the Apoſtles, and of other Saints and Martyrs ſet up in Churches and Places of religious Worſhip, with Deſign that the People ſhould ſay their Prayers to, or at leaſt

leaſt before them; nay even in the * Highways and Streets of the greateſt Concourſe are thoſe Images ſet up with the before-mentioned Deſign: Which, I think, bares a very great Reſemblance to the high Places (m) and Groves, *&c.* appropriated by the idolatrous *Jews* to the Worſhip of their Images: For to, or (as the *Romaniſts* chuſe to diſtinguiſh) before the Pictures or Images ſo placed, do the *Romaniſts* make ſuch Geſtures of the Body as are the proper Signs of Adoration and Worſhip.

If I ſhould then aſk the Papiſts, Whether the Geſtures of kiſſing the Images or Pictures; or of bowing or kneeling to them; or of praying to or before them; are Acts of Devotion done with regard to thoſe Pictures or Images alone? Or to God alone? Or to God and the Images, *&c.* conjointly? They would not, I ſuppoſe, anſwer, that they are done in regard to the Image alone, ſince that would be confeſſing themſelves guilty of the *groſſeſt* Idolatry: For ſince it cannot be pretended in Excuſe thereof, with the leaſt Colour of Reaſon, that thoſe Actions are done to, or before the Image, *&c.* of ſuch or ſuch Perſons out of any civil Reſpect, becauſe the Perſons repreſented by thoſe Images, *&c.* are dead, or becauſe the Perſons that are paying thoſe Signs of Reſpect, are then at their Prayers, and paying their religious Service to ſome Being; it

* In *Moorfields* not two Years ago, I believe in 1750, there then remained a Croſs: At which I make no doubt there formerly was Devotions paid by the illiterate Fools of the Church of *Rome*.

(m) 1 Kings xi. 7. 2 Kings xxi. 3, 4.

muſt therefore follow, that they are performed as Acts of Devotion; and conſequently do render the Performers *truly* guilty of Idolatry. For the inward Perſuaſion of the Mind being only to be known and diſcovered to us by the outward Actions of the Body; and the outward Actions of the Body cauſing the Beholders to believe, that the inward Senſe of the Soul is congruous to ſuch outward Actions; is the Reaſon why God, who is jealous of his Honour, will not ſuffer the outward Geſtures of the Body to be paid to any Image, *&c.* whatſoever; and has ſo often in Scripture forbidden the bowing down (n) or falling down to any Image, *&c.* ſince that would, not only in his own Sight, but in the Sight of the Beholders, be giving his Honour to a Creature.

Nor will they, I preſume, ſay, that thoſe Actions are done with regard to God alone, becauſe they have at that Inſtant their Eyes lifted up to, and fixed upon, the viſible Object before them, as the *Jews* had upon the golden Calf, made with Deſign to go, or be, before them, *i. e.* to be viſibly preſent in their Sight. Beſides, ſuch an Anſwer cannot, with any Colour of Truth, be made by any knowing Papiſt that has acquainted himſelf with the Canons and Orders of that Church; for the Miſſal of that Church commands the Prieſt in expreſs Words (o), after he has fixed the Croſs in the Place prepared for it before the Altar, *to pull off his Shoes, to bow to it, and then kiſs it:* And in the Pontifical, at

(n) Exod. xx. 4. Lev. xxvi. 1. Deut. v. 9.
(o) Rom. Miſſal, p. 182.

the

the Benediction of a new Croſs, the Biſhop is required in expreſs Words (p), *to bow his Knee before it, and devoutly to adore it!* All which Ceremonies are Signs of Adoration and Worſhip, when performed on a religious Account; though, when they are performed on other Accounts, as to our Prince, or on any other civil Occaſion, they are Marks of our civil Reſpect only; but even in this Caſe were better let alone, in my humble Opinion.

The Ceremony of pulling off the Shoes is a Piece of religious Reverence and Honour, which God appropriated to himſelf, by commanding *Moſes* to put off his Shoes when he ſpoke to him out of the Midſt of the burning Buſh; for though it might be an Angel, *properly ſo called*, that put on the Appearance of (q) a flaming Fire, to draw *Moſes*'s Attention, yet it was God that (r) ſpoke to him, as may be ſeen from the following Verſes of that Chapter, when he tells him, that it was God, whoſe Name was *I am*, that ſpoke to him, and ſent him to *Pharaoh* and to the Children of *Iſrael* in *Egypt*, which Name is applied by our Saviour to himſelf, in his Diſpute with the *Jews* in the eighth Chapter of St. *John* (s); and is likewiſe aſcribed to him in the ſame Signification, though in other Words, by the Apoſtle to the *Hebrews* (t), when he ſays of Jeſus Chriſt, that he is *the ſame Yeſterday and To-day and for ever*, i. e. always, I am. And, that it was not an Angel (at leaſt not an Angel pro-

(p) Rom. Pontif. p. 164, 165.
(q) Exod. iii. 2. (r) Exod. iii. 4. and 14.
(s) John viii. 58. (t) Heb. xiii. 8.

perly

perly ſo called, *viz.* a created Spirit) but the *Word* of God, the *only begotten Son of God, our Saviour*, who is in Scripture ſometimes called Meſſenger (u) or Angel; as alſo the Preſence of God; and the Angel of his Preſence; and whom the Apoſtle to the *Hebrews* ſtiles *the Brightneſs of God's Glory; and the expreſs Image of his Perſon*; and who muſt have been meant, when it is ſaid, that *Moſes* (x) ſhould behold the Similitude of the Lord, who would ſpeak to him. Mouth to Mouth; and whom he had ſeen Face to Face. I ſay, we may certainly conclude it was not a created Angel, that ſpake to him, from St. *Stephen's* making this very Diſtinction, at his Defence before the High Prieſt and Council of the *Jews*, that it was (y) an Angel of the Lord that appeared to *Moſes* in a Flame of Fire in the Buſh, but it was the Lord that bid him put off his Shoes from off his Feet: And a little lower, ſays of our Saviour (whom he there calls that Prophet that was to be raiſed up like unto *Moſes*, and whom they were to hear) that he was (z) the Angel that ſpake to *Moſes* in Mount *Sinai*. From which Paſſages I infer, that this Honour of pulling off the Shoes, is no where in Scripture communicated to any created Being; and conſequently, that the paying that Honour to a Croſs, or to any other Creature, is giving it the Honour appropriated to God alone: For the Perſon who is erroneouſly, in the *Contents* of the fifth Chapter of *Joſhua*, ſtiled an Angel, is

(u) Mal. iii. 1. Exod. xxxiii. 14. Iſaiah lxiii. 9. Heb. i. 3. (x) Numb. xii. 8. Exod. xxxiii. 11. (y) Acts vii. 30. and 33. (z) Acts vii. 38.

called

called in the *Text* of that Chapter (where he appeared to *Joſhua* at the Siege of *Jericho*, and bid him put off his Shoes from off his Feet) the (a) Captain of the Hoſts of the Lord; and both in the *Contents* and *Text* of the *next* Chapter, the Lord; by whom muſt be intended, the (b) Word of God, whom the Armies in Heaven followed. And that he was ſo, the Word of God, whom St. *John* tells us (c) was God, we may further conclude from hence, that when *Joſhua* fell on his Face to worſhip him, he did not forbid him to do it, as the Angels (properly ſo called) and the Apoſtles of our Lord always did, whenever any outward Signs of religious Worſhip were offered to be paid to any of them; as we may ſee by what was ſaid by the Angel to St. *John* in the *Revelations* (d); and by St. *Peter* to *Cornelius*; and by St. *Paul* and St. *Barnabas* to the People at *Lyſtra*.

And as to the kneeling to, or before, the Images of the Croſs, *&c.* they are exactly the ſame religious Ceremonies that were uſed by the idolatrous *Jews* to their Images; as is intimated in that Paſſage, where God tells the Prophet *Elijah*, That he had (e) left in *Iſrael* ſeven thouſand, which were all the Knees that had not bowed to *Baal*, and every Mouth that had not kiſſed him. From whence it appears, that in the Opinion of God theſe outward Actions performed to a Creature were the characteriſtical

(a) Joſhua v. 14, 15. vi. 2. (b) Rev. xix. 13, 14, 16. (c) John i. 1. (d) Rev. xix. 10. xxii. 9. Acts x. 26. xiv. 14, 15. (e) 1 Kings xix. 18.

Marks

Marks of an idolatrous Worſhip; and the Reaſon why thoſe who performed them were eſteemed Idolaters, which was ſo provoking a Sin in the Sight of God. Since then the performing ſuch outward religious Ceremonies, before their Images, were ſufficient to denominate the *Jews* Idolaters in the Judgment of God, there can be no good Reaſon aſſigned, why the *Romaniſts*, who perform the ſame religious Ceremonies before their Images, ſhould not be eſteemed Idolaters too. For it muſt always be remembered, That the outward idolatrous Ceremonies of the Body, are as much forbid by the Second, as the inward idolatrous Thoughts of the Heart are by the Firſt Commandment: And, that he who tranſgreſſes any one of the Commandments of God (f), is equally guilty of tranſgreſſing a Commandment, with him who tranſgreſſes any other of them.

Neither, ſurely, will they ſay, That it is done, with regard to God and the Image, &c. conjointly: Becauſe, whatever Degree of that divine Worſhip is paid to the Crucifix or Image, &c. of Chriſt, is paid to a Creature; unleſs they will ſuppoſe, that the Divinity of our Saviour is ſo perfectly united to the Image, &c. as to change or remove the very Subſtance of Gold or Silver, &c. and to tranſubſtantiate it into the Godhead: A Thing that, I think, the greateſt Sticklers for this Practice have not the Front to affirm! And yet, unleſs that can be proved, it will follow, that ſome religious Worſhip or Service is paid to the Creature then preſent before them,

(f) James ii. 11.

con-

contrary to the Second Commandment, which prohibits the bowing down to any made Likeneſs of the Godhead (g); as well as to our Saviour's Explanation of the Firſt Commandment, that God, and God only, was to be worſhipped (h). If then God only be to be worſhipped, that Worſhip muſt needs be idolatrous that has any Thing for its Object, either ſeparately from, or conjointly with, God, but God alone.

The common Excuſe that is made for this Practice is, that the outward Actions of bowing, *&c.* to the Croſs, or Image of Chriſt, is not made to it with Intention to give the ſame Degree of Honour to the material Image, *&c.* as to the Perſon of Chriſt repreſented thereby; and that therefore, there being only an inferior Degree of Honour paid thereto, it cannot be Idolatry. To which I anſwer, That this is no Excuſe, becauſe it is contrary both to the Meaning and Letter of the Command, that any, the leaſt as well as the higheſt, Degrees of Honour ſhould be paid to a created Similitude of God; and might as well have been formerly pleaded by the *Jewiſh* and *Heathen*, as now by the *Chriſtian* Idolaters: For the glorious Majeſty of God is as well affronted by the leaſt, as by the higheſt, Honour given to any Image, *&c.* of him; becauſe, to all Appearance, Adoration is paid to the Similtude, whenever thoſe lower Degrees of Honour are paid to it, as really as if the higher Degrees of the Worſhip of the Heart were joined thereto; the By-ſtander, who is not able to

(g) Exod. xx. 4, 5. (h) Matth. iv. 10.

diſ-

diſcern the Secrets of the Heart, always ſuppoſing them to go together. Beſides, whatever People may fanſy, this is ſo very nice and ſubtle a Diſtinction, as ſeems impoſſible to be truly made, or the Degrees of Worſhip to be ſo really divided (if that would do the Buſineſs) as not to confound the Imagination of the very Perſon performing it; eſpecially if he be of the common Maſs of Mankind, and not extremely well verſed in diſtinguiſhing of Ideas; and utterly impoſſible for a *Jew*, a *Turk*, or a *Pagan*, who ſhould be preſent when the *Romaniſts* are performing their Devotions before the Croſs, or Crucifix, or before any Image or Picture of our Saviour, or of the Virgin *Mary*, or any of the Apoſtles, or other He or She Saint, to judge otherwiſe than that ſuch *Romaniſt*, as well as the *Jewiſh* or *Heathen* Idolaters of old, really adored thoſe Figures or Repreſentations, to or before whom they performed their Devotions; if not as real Gods, yet at leaſt as viſible Repreſentations of the Deity; or as believing his Preſence, or ſome holy and ſupernatural Power or Virtue reſident therein. This Part of their Religion muſt be certainly contrary to what Chriſt came into the World to teach us; for the End of his coming into the World was to teach us to aboliſh, not to continue, Idolatry; to teach us to forſake thoſe Vanities (the worſhipping of Idols) and to turn to the living God; as we may learn from St. *Paul*'s Diſcourſe to the *Athenians*, where he tells them, that it was the Intent of God in ordaining his Son to be the Judge of the World, that all Men ſhould repent, and not think that God

God was like Gold or Silver, *&c.* (i) but that they ſhould ceaſe to worſhip him after that ignorant Manner which they had practiſed in Times paſt. But, ſuppoſing only Chriſtians were to be Spectators of their Worſhip, how few of us are capable of judging other than by Appearance? And why muſt the great Doctors (if they themſelves are capable of making theſe Diſtinctions) be permitted to lay ſuch Stumbling-blocks in the Way of the common People, who have, for the moſt Part, dull and heavy Underſtandings, and who, by their groſs Ignorance and Inadvertency, are very ſuſceptible of wrong Impreſſions, and will be apt to think there is a relative Honour due to the Images, *&c.* themſelves: For, as we find by Experience, that bad Examples are of more Force than good Precepts; ſo, the ſeeing theſe outward Genuflexions, and other Marks of Adoration, paid by their Prieſts and learned Men to theſe falſe Objects of Worſhip, will be more prevalent to induce them to follow the dangerous Examples of ſuch bold Guides, than the moſt pious and cautious Exhortations will be to deter them from following ſuch preſumptuous and idolatrous Practices. It is very much to be feared, that moſt of the ignorant People in that Church believe there is at leaſt a Tranſition of Worſhip, by or through the viſible Medium to the inviſible God, being ignorant of the ſubtle Diſtinctions which the Men of Learning pretend to make therein; though that cannot poſſibly be any Excuſe even for them, againſt the poſitive

(i) Acts xvii. 29, 30.

and

and plain Prohibitions contained in ſo many Places of Scripture, of uſing no Manner of Similitude in the Worſhip of God, who is a Spirit, and will therefore be worſhipped after a ſpiritual Manner. How uncharitable then the Continuance of this Practice of worſhipping Chriſt by a bodily Reſemblance is, that Church (which commands the Performance of it) ought to think of with the greateſt Humiliation and Repentance, ſeeing the great Likelihood there is, that Multitudes of Souls will be eternally loſt by following ſuch dangerous and idolatrous Practices.

But, from being Spectators of the outward Actions practiſed in the Worſhip of Images, *&c.* in that Church, let us paſs to the Words that compoſe the Prayers, that are not only put up before thoſe Images, *&c.* but are directly addreſſed to them (i); which are as full, ſtrong, and expreſſive, of the inward Adoration of the Heart, as it is poſſible to uſe in the moſt proper Adoration of God the Father, or of Jeſus Chriſt our Lord: Such as theſe which follow to the Virgin *Mary*; which are to be found in the Book of Offices, or Service to her, ſet forth by Pope *Pius* the Vth, where ſhe is worſhipped in the following Words: (k) *Eſtabliſh us in Peace. Unlooſe the Bonds of the Guilty. Drive away our Evils. Make us abſolved of our Faults, meek and chaſte. Vouchſafe us a ſpotleſs Life. O ſacred Virgin, give me Power againſt thy Enemies. Let the Virgin*

(i) See more of this in the Poſtſcript. (k) Offices for the Virgin, Pſal. lxxxix. xcvi. cii. ciii. cvii.

Mary

Mary, *bleſs us, and our pious Offspring.* Mary, *Mother of Grace, Mother of Mercy, do thou defend us from the Enemy, and receive us at the Hour of Death.* Theſe Prayers, in the plain and moſt obvious Signification of the Words of them, are a direct Calling upon the Perſon addreſſed to in a poſitive, not in an interceſſory Manner, to bleſs, to help, to aſſiſt, to forgive, and to confer Grace upon, the Supplicant, nay and even to ſave him in the Hour of Death. In what Words muſt I addreſs myſelf to God, if theſe are to be put up to a Creature? If theſe are not Forms of Prayer, expreſſing an abſolute Truſt, Confidence, and Reliance, in the Perſon prayed to, I muſt own myſelf ignorant enough not to underſtand what Words to make Uſe of for ſuch a Purpoſe! There are Abundance of other Paſſages in that Book which ſpeak the ſame Language; and in other Popiſh Books there are ſuch an incredible Number of Prayers, not only to the Apoſtles, but to other real or pretended Saints, as render it impoſſible to tranſcribe, had I the Books by me to do it from: But I thought fit to give this Sample of their Invocations and Prayers to the Virgin *Mary*, whereby it may appear, that the ſame Veneration, Affiance, and Devotions, are placed in, and paid to her, as are due only to God; and which cannot poſſibly admit of any other Conſtruction, than that they are a plain and direct Form of Worſhip and Adoration paid to a Creature; which whoſoever is guilty of doing, cannot avoid the Guilt of Idolatry.

Another Way by which we may be guilty of the Sin of Idolatry, beſides that of the Worſhip of viſible Images, *&c.* is the putting our Truſt and Confidence in any inviſible Beings beſides God himſelf, and praying to them as poſſeſſed of ſupernatural Power for procuring us ſome Good, or preſerving us from ſome Evil; either properly in their own Power to confer, or thought to be procurable by their Mediation; by which that Honour is aſcribed to them which is properly belonging only to God and Chriſt. The Papiſts are guilty of this Sort of Idolatry when they pray to Angels, or the Virgin *Mary*, or other Saints, to be Mediators between God and them, or between Chriſt and them; or, as their Benefactors to confer upon, or procure for them, ſome Good, or to deliver them from ſome Evil. For, though they may not, perhaps, ſometimes pray to them with the very ſame Affiance as they do to God and Chriſt; or may not aſcribe to them the higheſt Honour which they believe due to God and Chriſt; yet, if they put their Confidence in them, as that, by their Power or Mediation, they ſhall obtain ſuch Things as they pray to them for; they thereby aſcribe to them ſuch religious Honour as is diſproportioned to them; and above what can be due to any created Being; and what God has not communicated to them, or commanded to be paid them (l), but has reſerved to himſelf. For Example: We are told in Scripture (m), that the *only Mediator be-*

(l) Deut. xvii. 3. (m) 1 Tim. ii. 5. Col. i. 20.

tween

tween God and Man, is the Man Chriſt Jeſus; by whom it pleaſed the Father to reconcile all Things to himſelf. Whenever, therefore, without an expreſs Warrant from God, delivered in Holy Scriptures, which is the only Rule to go by, the Papiſts ſhall pray to any Angel or Saint to be their Mediators, they thereby aſcribe to them the Honour of Mediation, which is appropriated to Chriſt alone, who is God *bleſſed for ever* (n). Again, whenever they pray to any Angels or Saints departed, as their Protectors, Patrons or Patroneſſes, they do it without Warrant from God, and aſcribe to them that Protection which proceeds from God only (o). And God, who is jealous of his Honour, as he has told us in the xxth Chapter of *Exodus* and the 5th Verſe (p), will not permit us to give his Glory to a Creature, but has commanded us, by the Apoſtle St. *Paul* (q), to take care that we do not ſuffer ourſelves to be *beguiled of our Reward by a voluntary Humility, and worſhipping of Angels*; notwithſtanding they are the higheſt and moſt excellent of all his Creatures. And although, in many Places of Scripture (r), mention is made of the good Offices that are frequently done for Men by the Miniſtry of Angels, and of their *tarrying round about them that fear the Lord*; and delivering them from Harm; yet we no where read, that any of thoſe good Men, that were eminently preſerved by their Miniſtry, ever

(n) Rom. ix. 5. (o) Deut. xxviii. the whole Chapter. Pſal. cxxi. the whole Pſalm. (p) Exod. xx. 5. (q) Col. ii. 18. (r) Gen. xxxii. 1, 2. Pſal. xxxiv. 7. Acts xxvii. 23.

returned the Angels any Thanks or Praiſe for their having protected them from Miſchiefs; but their Prayers and Praiſes were returned to God, who was the Author of that Good which the Angels were only the Miniſters or Inſtruments of; as we may ſee by the Example of the Prophet *Daniel* (r), who, when the Lions were with-held by the Angel of God from doing him any Harm, aſcribes his Preſervation to *God*, who had *ſent* his *Angel* to ſhut the Lions Mouths; but pays no Thanks to the Angel, who was no otherwiſe concerned therein, but as a *Meſſenger* or *Miniſter* of God, ſent for that Purpoſe. The Viſion of the Horſes and Chariots of Fire, which was ſeen by the Servant of *Eliſha* (s), was an Appearance of the Angels of God in the Likeneſs of an Hoſt or Army; from which nothing more can be concluded, but that the Hoſt of God is more numerous and powerful than the greateſt Armies of Men; and that God is pleaſed to ſend his Angels to protect his Servants from the moſt imminent Dangers; or to puniſh his Enemies in the moſt exemplary Manner; the Praiſe and Honour whereof is only due to him, by whoſe good Pleaſure they are ſent to protect and defend the Righteous, or to puniſh and deſtroy the Wicked. And in the New Teſtament we are taught, by the Apoſtle to the *Hebrews* (t), that Angels are *miniſtering Spirits*, ſent forth to miniſter to them who ſhall be Heirs of Salvation; as were thoſe Angels that appeared either

(r) Dan: vi. 22. (s) 2 Kings vi. 17.
(t) Heb. i. 14.

to

to *Cornelius* (u), informing him what he was to do; or to St. *Peter* (x), delivering him out of the Hands of *Herod*, and from all the Expectation of the *Jews*; or to St. *Paul* (y), encouraging him in his Voyage, and aſſuring him, that God would preſerve all thoſe that ſailed with him; as likewiſe thoſe, whom we may ſuppoſe to be more peculiarly appointed to watch over young Children in their Infancy (z), to preſerve them from the many Dangers which, by Reaſon of their Youth, Inadvertency, and Want of Experience, they would otherwiſe be liable to fall into. From whence we acknowledge them to be miniſtering Spirits, according to the Will of God; and that, therefore, no Worſhip or Thanks is to be paid to them, but to God only, for the good Offices which they do us. And accordingly our Church, in the Collect for *Michaelmas-day*, prays to God (a), *That, as his holy Angels always do him Service in Heaven, ſo, by his Appointment (not by their own Will) they may ſuccour and defend us here on Earth.* Since therefore it is by God's Appointment that they are ſerviceable to us, they are not to be worſhipped as our Protectors or Benefactors, not ſo much as by the external Actions of the Body, much leſs by the internal Devotions of the Soul; but God only ought to be the Object of our Worſhip. This we may learn from that Paſſage of the *Revelations* (b) already mentioned, where the Angel

(u) Acts x. 4, 5. (x) Acts xii. 7. 9. (y) Acts xxvii. 23, 24. (z) Matt. xviii. 10. (a) Collects for *Michaelmas-day*. (b) Rev. xix. 10.

ſeverely rebukes St. *John* for offering at ſuch a Thing: And the Reaſon he there gives will hold good, not only againſt all Angel-worſhip, but againſt the Worſhip of any real or fanſied Saint, or created Being, whatſoever, *viz. See thou do it not, for I am thy Fellow-ſervant.* And, in the laſt Chapter of that Book, when St. *John* was relapſed again into his former Error, and fell down to worſhip before the Feet of the Angel, he again tells him (c), *See thou do it not*, for the ſame Reaſon as before, *that he was his Fellow-ſervant, and of his Brethren the Prophets, and of them which kept the Sayings of that Book*; and further adds, *That he ſhould worſhip God*, that is, God only. As if he had ſaid, You are in the Wrong to offer to worſhip me, by falling down before me, how glorious ſoever I may ſeem in your Eyes, for I am really no more than one of God's Servants, as you are; and I tell you truly, that neither Angels, nor Prophets, nor Apoſtles, nor thoſe Perſons that keep the Sayings of this Book, and are ſo holy as to be eſteemed Saints, nor any others are to be worſhipped; but you are to worſhip God, for he, and he only, is worthy to be the Object of your Worſhip. That the holy Angels are frequently employed in particular Miniſtrations relating to Mankind, I very freely acknowledge; but I inſiſt upon it, that it is only from the Appointment of God: It is alſo certain from Scripture, that they are preſent at our religious Services, as St. *Paul* (d) told the

(c) Rev. xxii. 9. (d) 1 Cor. x. 11.

Corin-

Corinthians; and St. *Peter (e)* repreſents the Angels as deſiring to look into the Myſtery of our Salvation: This laſt Paſſage ſhews their Knowlege not to be ſo extenſive as to comprehend every Thing, but to be bounded; as likewiſe does that other Paſſage of St. *Paul* to the *Epheſians*, where he tells the *Epheſians (f)*, *That the manifold Wiſdom of God*, viz. the Calling of the *Gentiles*, *was diſcovered*, or made known, *by the Church to the Principalities and Powers in heavenly Places* (that is, to the Angels). Here the Church is not ſaid to be taught by the Angels, but, on the contrary, that the Knowledge of the Chriſtian Religion's being diſcovered to the *Gentiles*, came to be known to the Angels by the Church; as likewiſe that the Apoſtles and Prophets (of this Church) are ſaid, in the fifth Verſe, to have had that Myſtery (which was not made known in other Ages) now revealed unto them by the Spirit itſelf. Nor do we find that the *Jews* ever offered Prayers or Thankſgivings to the Angel that came down to the Pool of *Betheſda (g)*, to render thoſe Waters medicinal to the impotent People there, though by his moving or troubling the Waters, a healing Virtue was communicated to them.

But if we are not to fall down or pray to Angels, who are acknowledged to be Beings of great Honour, Power, and Might, and the conſtant Attendants at the Throne of God, and ſent by him on ſeveral Miniſtrations to Mankind;

(e) 1 Pet. i. 11, 12. (f) Eph. iii. 6, 7, 8, 9, 10. (g) John v. 4.

much leſs are we to pay that divine Honour or Worſhip to Saints or Souls departed; I ſay, that divine Honour or Worſhip; for Prayers, and Praiſes, and giving of Thanks, are the moſt acceptable Sacrifices, and the propereſt Acts of Adoration, that can be offered to God; much more than thoſe of Incenſe, Sacrifice, or burnt Offerings; as we are told by *David* in many of his Pſalms (h), and that too at a Time when thoſe religious Rites and Ceremonies were offered by the poſitive Inſtitution of God himſelf. And by the Apoſtle to the *Hebrews* we are commanded to offer by him (that is, by Jeſus Chriſt) the (i) Sacrifice of Praiſe, which he calls the Fruit of our Lips (as all Prayers are, whether by way of Petition or Thankſgiving) in Alluſion or Appoſition to the Sacrifices of the Fruits of the Earth that were offered under the Law. Beſides, the offering up our Prayers, or performing any other Acts of religious Worſhip, to Saints or Souls departed, is attributing to them, *firſt*, The Glory and Honour of *Ubiquity*, from their being thereby ſuppoſed to hear, and be preſent to, the Addreſſes of their Supplicants in all the different Parts of the World; *ſecondly*, Of *Omniſcience*, from its being concluded that they know what Petitions are made to them, by thoſe who offer them the Worſhip of the Heart, which in many Places in Scripture is reſerved, and appropriated to God and Chriſt; and *thirdly*, *Omnipotence*, from its being believed and expected that they are able to grant the Requeſts that are ſo made to them: For

(h) Pſalm l. 14, 15. li. 15, 16. cxli. 2.
(i) Heb. xviii. 15.

without

without all theſe Attributes are ſuppoſed to belong to them, it is ridiculous to put up Prayers to Beings that cannot *hear*, or *know*, or *grant* the Requeſts that are made to them; this therefore is a natural Inference drawn from their having Prayers made to them; I ſay, that by praying to Saints or Souls departed, we impute to them the Glory and Honour of thoſe divine Attributes; and eſpecially when we attribute to them the Knowledge of the Heart, which is by the Evangeliſts and Apoſtles aſcribed to Chriſt; and by *David* and other Prophets, in the Old Teſtament, to God; as peculiar to them, except where by unqueſtionable Revelation in Scripture we are told, That that Knowledge of the Heart has been communicated to Mankind by God's prophetical Spirit; as in the caſe of *Eliſha* (k) with reſpect to Gehazi and Hazael; and of St. *Peter* in regard to *Annanias* and *Saphira*; but excepting theſe Examples (and I do not at preſent recollect any other, or if any other can be produced in Scripture, they may be drawn from the ſame Fountain, the certain and known Inſpiration of the Holy Ghoſt; I ſay, excepting theſe Examples) there are no other Places in Scripture, where the Knowledge of the Heart is mentioned, but what are applied to ſome one or other of the Perſons in the holy and glorious Trinity: As when St. *Paul* tells the *Romans*, That (l) *as many as are led by the Spirit of God, are the Sons of God, whoſe Spirit beareth witneſs with our Spirit*; or where our Saviour is ſaid

(k) 2 Kings v. 26. viii. 12. Acts v. 3, 8.
(l) Rom. viii. 14, 16.

to

to know all Men, that is, the Hearts of all Men; for he (m) *knew from the Beginning, who they were that believed not, and who ſhould betray him*; and did not commit himſelf unto them, becauſe he knew all Men. Or, as *Moſes* ſays to God, (n) *Let the Lord, the God of the Spirits of all Fleſh*, that is, that knows the Thoughts of all Mens Hearts; or, as *David* tells his Son *Solomon*, That (o) *God ſearcheth all Hearts, and underſtandeth all Imaginations of the Thoughts*; and in the hundred and thirty-ninth Pſalm, in the old Verſion, that (p) *God underſtandeth our Thoughts long before*, or as it is in the new Verſion, that *he underſtandeth our Thoughts afar off*; by which muſt be meant, that God knows the Thoughts of our Hearts, even before we know them ourſelves; which ſurely will not be affirmed of any Angel, Saint, Devil, or infallible POPE! But moſt expreſsly to this Purpoſe is that Paſſage in the incomparable Prayer of *Solomon* at the Dedication of the Temple, where, ſpeaking to God, he ſays, (q) *For thou, even thou only knoweſt the Hearts of all the Children of Men.* Since then the Knowledge of the Heart is in Scripture only attributed to the three Perſons in the glorious Trinity, as properly belonging to them, they only are worthy to have our Truſt and Confidence placed in them; and to receive our Adorations, Prayers, and Thankſgivings! Whenever therefore we offer them up to any Saint or Angel, or Soul departed (who

(m) John vi. 64. (n) Numb. xxvii. 16.
(o) 1 Chron. xxviii. 9. (p) Pſalm cxxxix. 1, 2.
(q) 1 Kings viii. 39. 2 Chron. vi. 30.

are

are all allowed to be Creatures) we place that Reliance, Truſt and Confidence in a Creature, which belongs to the Creator only; which cannot be any Thing leſs than Idolatry.

The Excuſe that is made by moſt Papiſts for this Practice, is the ſame that was made to me by one of their Padres, when I was my ſecond Voyage in *China*, *viz.* That they pray to Saints, *&c.* only in a mediatorial Way, that they may pray to God for them; becauſe being vile Duſt and Aſhes, and grievous Sinners, they are afraid to approach before the Throne of God without ſome Saint, *&c.* to mediate their Admiſſion, and as it were to be their Inductors; after the Cuſtom practiſed here to great Princes, into whoſe Preſence no Perſons are ſo bold as to run themſelves without being introduced by ſome of his Courtiers: But (as I told the Padre) this is not only Will-worſhip without Warrant from Scripture, but is diſhonourable to Chriſt, and expreſsly contrary to the Directions given us in the New Teſtament, to apply ourſelves to none but him, who hath told us, That (r) whoſoever cometh to him, he will in no wiſe caſt out; and has further aſſured us, That he himſelf would go and prepare a Place for us; and that he is not only the Truth and the Life, but alſo the Way; and that (s) no Man cometh to the Father, but by him; and St. *John* has told us, That when (t) *any Man ſins, we have an Advocate with the Father, Jeſus Chriſt the righteous*, who is the Pro-

(r) John vi. 37. xiv. 3. (s) John xiv. 6.
(t) 1 John ii. 1.

pitiation

pitiation for our Sins; and the Apoſtle to the *Hebrews* ſays, That (u) Chriſt was made like unto his Brethren, that he might thereby make Reconciliation for us; and thereupon adviſes and encourages us, That (x) ſeeing we have a great High Prieſt, Jeſus the Son of God, who is paſſed into the Heavens, we ſhould go boldly (not ſtay till we are introduced by ſome Saint, *&c.*) to the Throne of Grace, that we may obtain Mercy. And St. *Paul* has in another Place told us, That (y) becauſe or by means of Chriſt's Death he is the Mediator of the New Teſtament (or Covenant of Grace, Forgiveneſs, or Mercy) for the Redemption of the Tranſgreſſions of thoſe, who were under the Firſt Teſtament (the Covenant of Works, or Obſervance of the Law). And that Chriſt is the only Mediator between God and Man, we are further taught by the ſame St. *Paul*, in his firſt Epiſtle to *Timothy*, where he tells us, That (z) *there is one God, and one Mediator between God and Man, Chriſt Jeſus.* The Force of which Argument is, that as there is but one God, ſo there is but one Mediator, even Jeſus Chriſt; who is declared by the Author to the *Hebrews*, ſeeing he continueth ever, and and hath an unchangeable Prieſthood, to be (a) *able to ſave them to the uttermoſt that come unto God by him*, he being of ſo great Power and Dignity, that he ever liveth to make Interceſſion for us.

(u) Heb. ii. 1. (x) Heb. iv. 14. (y) Heb. ix. 15. (z) 1 Tim. ii. 5. (a) Heb. vii. 25.

The

The Doctrine of Saints departed having the Privilege of conferring or procuring Bleſſings for their Friends or Worſhippers here on Earth, was unknown till the Popiſh Church (*no doubt for very wiſe Reaſons*) declared it ſo to be. The Evangeliſts and Apoſtles of our Lord no where, in their Writings, attribute the leaſt Knowledge of our Affairs to Souls departed; but direct us to pray to none but God (b) in the Name of our Lord Jeſus Chriſt, who will ſend the Comforter unto us, that he may guide us into all Truth. For as for that Paſſage of *Dives* and *Abraham* (c), it is merely a Parable, and was not intended to be taken as a real Diſcourſe between *Dives* in Flames, and *Abraham* in Happineſs; or as deſigned to intimate to us, that the Souls of the Saints departed have any Knowledge of our Affairs here on Earth; but to repreſent to us, that after Death our Judgment, which will then be irreverſible, will be according to what we have done in this Life; as alſo to ſhew us the Vanity and Folly of expecting freſh Revelations, and new Miracles, after the Neglect of thoſe which God has been pleaſed to afford and make known to us in the Writings of the Old, and (to which we may now add) New Teſtament. And as that Doctrine was not recommended, either by our Lord, or any of his Apoſtles; ſo we may obſerve, that the Writings of the Old Teſtament are intirely free from any Hints at ſuch a Practice, as that of addreſſing any Prayers to the

(b) John xv. 16. xvi. 7, 13. (c) Luke xvi. 25, 26, &c.

Patriarchs

Patriarchs or Prophets after their leaving this World, and entering into Heaven, or into the ſeparate State of Souls departed; which we may be the more confirmed in, from that known Paſſage of the two Prophets *Elijah* and *Eliſha*, where the former tells the latter, that (d) before he was taken from him, he ſhould aſk what he ſhould do for him; but there would have been no Need to have confined, or pinned him down, to what he ſhould then think of aſking, if *Eliſha*'s praying to *Elijah*, after his Tranſlation, and being in a bliſsful State, would have been a Means to have procured him any future Bleſſings or Favours from God, or from himſelf.

From the Scriptures we learn the Place where Chriſt, our great High Prieſt, is; they declare to us, that he (e) *is paſſed into the Heavens*; that his Diſciples ſaw him aſcend thither; *whom the Heavens muſt receive until the Reſtitution of all Things*; and that he is ſat down at the Right Hand of God, *i. e.* in the higheſt and moſt glorious Place in Heaven. But as for the Saints or Souls departed, we know not where they are or ſhall be, until the general Reſurrection; for all that we gather of them from Scripture, is, that they are not in perfect Felicity, nor will be, till their Souls ſhall be again joined to their Bodies; which cannot be till the Time when our Lord Jeſus ſhall come to Judgment at the laſt Day; ſo that the praying to them is abſurd, as well as impious: Abſurd, from our Uncertainty what

(d) 2 Kings ii. 9. (e) Heb. iv. 14. Acts i. 9, 10. iii. 21. Heb. x. 12.

Condition

Condition or Place they are in; and impious, from its being contrary to God's Command of worſhipping him; which Command is inforced on us Chriſtians in the ſtrongeſt Manner poſſible by our Saviour, who adds thereto the Word (f) *only*, as the true Meaning of the Extent thereof; ſaying, *Thou ſhalt worſhip the Lord thy God, and him* ONLY *ſhalt thou ſerve*; thereby abſolutely to reſtrain us from attributing divine Honour to any Being but God *only*; as if he had done it purpoſely to caution us againſt what he foreknew ſome, who pretend to be his Followers, would do in the After-ages of Chriſtianity! As for the Saints that had been martyred, and which are repreſented in the *Revelations* as addreſſing themſelves to God (g) from under the Altar (that is, as I ſaid above, not in perfect Felicity, they being to wait till their Fellow-Servants ſhould be fulfilled) though this Addreſs of theirs ſhould be allowed to have Relation to Things on the Earth, yet it ſeems rather an Imprecation and Praying for Vengeance upon their Enemies that had ſlain them, than an Interceſſion for God's Mercies upon their Friends or Followers. But ſuppoſing that Paſſage were underſtood as an Interceſſion, that God would be pleaſed to take care of thoſe that ſuffered for his Word, and for the Teſtimony which they held; nothing more ought to be concluded from it, than that it was a Petition for the Church in general, and not as any way interceding for any particular Perſon; much leſs can we gather from that or any other Paſſage in

(f) Matt. iv. 10. (g) Rev. vi. 9, 10, 11.

Scripture,

Scripture, that any Patronages of particular Perſons or Places are aſſigned to the Saints departed, as their Charge, whom, or which, they are to pray for, or watch over; and yet the *Romaniſts*, as is notoriouſly known, do believe particular Places and Perſons to be aſſigned to the Tutelage or Protection of ſuch and ſuch Saints, who are ſuppoſed to be more propitious to their Adorers and Votaries, and to have more Power to do them good at ſuch and ſuch Places, than at others: Witneſs the many Pilgrimages to ſuch and ſuch Saints, at ſuch and ſuch Places; the Veneration or Adoration that is paid to St. *Genevieve* at *Paris*, who is eſteemed the Patroneſs of that City; to St. *Michael* at *Bruſſels*; St. *Mark* at *Venice*; St. *James* at *Compoſtella*; and to Multitude of others at other particular Places; but above all to the Virgin *Mary*, who is eſteemed the Protectreſs of a great many Places, and of almoſt every particular Perſon of that Communion. What is this but Heatheniſm over again? *Apollo* was worſhipped at *Delphos*, as the Virgin *Mary* is at *Loretto*; *Diana* at *Epheſus*, as St. *Winifred* is in *Wales*; and ſo on *ad infinitum*. This is a Practice very much to the Diſhonour of God, who can and does govern, direct, and guide, all his Creatures by his own infinite Wiſdom and Power in all Places of his Dominions; and is equally mild and placable to all his Creatures, from what Places ſoever they addreſs him.

We do not only find from the Scriptures, that Chriſt is paſſed into the Heavens; but we learn from them alſo, that he there exerciſes his prieſtly Office of interceding for us to God the Father.

For

For they tell us, That (h) *Christ was once offered to bear the Sins of many*; and that by that *one Offering he hath perfected for ever them that are sanctified*; that we have *Boldness to enter into the Holiest by his Blood*; by which *he entered once into the holy Place, having obtained eternal Redemption for us; who is even at the Right Hand of God, and who maketh Intercession for us*; and appeareth in the Presence of God for us. We have then no Need of any other Interceſſors; for since we have such an Advocate with the Father, as (i) *Jesus Christ the righteous*; and that we are sure he is willing, as well as able, *to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them*; having himself told us, That (k) whatever we ask the Father in his Name, he will give it us. Let us then go directly unto God, and make our Requests known unto him by his Son, who is the Propitiation for our Sins, and who has told us, That (l) he will refresh all those that are weary, and heavy laden with the Burden of their Sins; it would be a Reflection upon our Saviour to refuse the kind Invitation he hath given us, and to address ourselves to other Mediators, whom we know nothing of. This would be a Folly equal to that of the *Jews* in the Prophet *Jeremiah*'s Time; (m) whose Priests knew not the Lord, and whose Prophets prophesied by *Baal*, which he compares to the

(h) Heb. ix. 28. x. 14, 19. ix. 12. Rom. viii. 34.
(i) 1 John 2. 1. Heb. vii. 25. (k) John xvi. 23.
(l) Matt. xi. 28. (m) Jerem. ii. 8.

forſaking (n) the Fountain of living Water, for Ciſterns that can hold no Water.

As to the Compariſon of being introduced into the Preſence of an earthly Prince, by ſome of his Courtiers (as I told the Padre) nothing can be more ridiculous; for the Parallel is not juſtly drawn. God and Chriſt are omniſcient and omnipreſent; and therefore wherever we are, we are in their Sight, and whatever we do, is known to them; ſo that we can fall down before them in any Place, or at any Time; and whenever we pray to them, though it be only from the Heart, and not vocally, we are ſure that our Supplications are known to them. What Need then have we to apply ourſelves to any other Introductor, but Chriſt himſelf, whoſe (o) Command we obey, when we pray unto God by him? But the Caſe is not the ſame with reſpect to thoſe Petitions we may have occaſion to make to earthly Princes: Theſe are finite Creatures, and circumſcribed as to Place, where we moſt frequently cannot be admitted; neither can we be heard by them at all Times, by reaſon of the many Avocations they have, which hinder them from giving Audience to all ſuch Subjects, or others, as want to come to them. So that we are under a Neceſſity of addreſſing ourſelves to thoſe Perſons that are about them, whenever we deſire to be aſſiſted by them, or admitted into their Preſence. However, I muſt confeſs, there is one Thing, wherein I think the Parallel will hold very exactly, which is, that, as when any

(n) Jerem. ii. 13. (o) John xvi. 24.

one

one addreſſes himſelf to any great Men or Courtiers that are about the Perſon of an earthly Prince, he is more ſedulous in paying his beſt Devoirs to them, and more ſolicitous to obtain their Favour, than that of the Prince himſelf; and if by that Means he obtains any Grace or Benefit, he is more truly thankful, both with Heart and Mouth, to ſuch Courtier, than to the Prince, to whom moſt frequently a very ſuperficial Thanks is returned; ſo I believe it is by all ſuch Supplicants, as apply themſelves to Saints or Angels to procure them any Mercies or Benefits from God; that whenever they apprehend (for I can call it nothing but apprehending that) they have been benefited by ſuch Patrons or Patroneſſes, their Gratitude is exerciſed more towards theſe, their ſuppoſed, Benefactors, than it is to God himſelf. But the Practice of the Papiſts in the Invocations and Petitions, *&c.* which they put up to Angels, the Virgin *Mary*, and other Saints and Souls departed, reſembles Idolatry ſo very much, if it do at all come ſhort of it, that it ought to be abhorred and forſaken; if for no other Reaſon, yet becauſe it is paſt doubt, that from the Example of the more knowing in that Church, the common People, who are Children in Underſtanding, offer up thoſe Petitions and Prayers as a religious Duty, Adoration, and Service, to thoſe Angels, Saints, and Souls departed, to whom they addreſs themſelves, with much more Earneſtneſs and Devotion, than they do to God: Witneſs the Repetition of their Prayers to the Virgin and other Saints, *&c.* ſo much oftener than thoſe they put

up to God or Chriſt; whereby the Worſhip of God and of Chriſt is forced to give place to the Worſhip that is paid to his Creatures; eſpecially to that which is paid to the Virgin *Mary*, whom they blaſphemouſly addreſs to, as a Co-ruler with her Son, or rather as a Governor or Director over him. But the Interceſſion of the Angels, Saints, *&c.* to God on their Behalf is not the only Thing the *Romaniſts* require of them; but they rely on their Help, and formally implore their Succour, Protection, and Guidance, which they moſt earneſtly pray to them for; and do devote themſelves to ſuch Demi-gods, of their own framing, as much at leaſt as unto God; the doing of which is downright Idolatry.

The laſt Reaſon I ſhall give, why we are not to pray to any Angels, Patriarchs, Prophets, Saints, *&c.* for their Protection and Aſſiſtance; or for their Interceſſion to God for us, is, that our Saviour mentions nothing of it, when he had the propereſt Opportunity imaginable to have recommended ſuch a Practice, had he thought it neceſſary or reaſonable for us to follow it; I mean at the Time that his Diſciples deſired him to teach them how to pray; which Requeſt of theirs he readily complied with; by telling them in the Goſpel recorded by St. *Luke*, That when they pray, they ſhould ſay, (p) *Our Father*, &c. and in that recorded by St. *Matthew*, that they ſhould pray after this Manner, *Our Father*, &c. So that whether we uſe the very Words there ſet down, or others framed after that Form or

(p) Luke xi. 2. Matt. vi. 9.

Manner,

Manner, there is ſtill no room for any Addreſſes, Prayers, &c. to be made to any, but to God only: And here we may farther obſerve, that St. *Matthew* tells us, that our Saviour added a Reaſon why we are thus to addreſs ourſelves to God only; becauſe it is to God, that the Kingdom, and the Power, and the Glory do belong; and therefore ſince none of them belong to any Angels, Saints, or Souls departed, we may be ſure *they* are not the proper Objects to whom our Prayers are to be addreſſed! But all thoſe Tokens of Omnipotence do belong to our Saviour, and are attributed to him by St. *Jude*, when he concludes his Epiſtle with a Doxology (or Form of Prayer) (q) *To the only wiſe God our Saviour, be Glory, Majeſty, Dominion* (or Kingdom) *and Power, both now and for ever*; where the Words (though a little tranſpoſed) are the ſame as thoſe mentioned to belong to our Father, in the Concluſion of our Lord's Form of Prayer, as recorded by St. *Matthew*. But leſt it ſhould be thought that this Argument, fetched from the Form of Prayer which our Lord himſelf hath taught us, proves too much, and is therefore not good, in as much as there is no Mention made therein of our Saviour, or the Holy Ghoſt; I anſwer, That the Word *Father*, uſed in this Prayer, muſt not be underſtood, as ſpoken *perſonally*, or limited purely and ſimply to God the Father, but muſt be underſtood to be ſpoken *eſſentially*, as addreſſed to the Trinity in Unity, who have one and the ſame Eſſence. Had the

(q) Jude, ver. 25.

Form been, O God the Father, it might have carried with it the firſt Interpretation; but as it is ſaid, Our Father, it will bear the latter: For there are many Places in Scripture, where our Creation, Preſervation, and Grace (which are the Reaſons for calling God, Our Father) are aſcribed to God without the Diſtinction of the Perſons of the Trinity; as where it is ſaid of God (ſpoken eſſentially, or without perſonal Diſtinction) That (r) he hath made us; that we live not by Bread alone, but by every Word that proceedeth out of his Mouth; that he delivers us from Dangers; delivers us from all Evil; and that in him we live, and move, and have our Being: And the ſame Operations of Creation, Preſervation, and Grace, we find in other Parts of Scripture aſcribed to all the three diſtinct Perſons in the Godhead; as where it is ſaid, That (s) in the Fullneſs of Time God ſent forth his Son, that we might receive the Adoption of Sons; and our Saviour prays his holy Father not to take his Diſciples out of the World, but to preſerve them in it; that to them that received him, Chriſt gave Power to become the Sons of God; that by him, who is the Image of the inviſible God, and through whoſe Blood we have Redemption, were all Things created that are in Heaven, and that are in Earth, viſible and inviſible; and that thoſe who are led by the Spirit

(r) Pſalm c. 2, 3. Deut. viii. 3. Matt. iv. 4. 1 Sam. xvii. 37. 2 Tim. iv. 17, 18. Acts xvii. 28.
(s) Gal. iv. 4, 5. John xvii. 11, 15. i. 12. Col. i. 14, 15, 16. Rom. viii. 14.

of

of God, are the Sons of God. By all which Means of Grace and Favour beſtowed upon us by God, whether we mean according to his Eſſence or Perſonality, we are intitled to call him by the Appellation of *Father*; and had it been otherwiſe, Chriſt Jeſus our Saviour would no doubt have concluded the Form of Prayer that he taught us, with a Direction to have added his own Interceſſion to it; or commanded us to conclude it in his Name, which he told his Diſciples they ſhould uſe, whenever they made their Addreſſes (perſonally) to the Father; aſſuring them, That (t) whatever they ſhould aſk the Father in his Name, or for his Sake, he would give it them; and bid them aſk, that they might receive.

The next Thing I ſhall conſider, is, the Adoration of the Hoſt, or conſecrated Wafer, by the Members of the Church of *Rome*; by which I believe I ſhall ſtill further prove them to be Idolaters, for the following Reaſons.

The Hoſt, or conſecrated Wafer, is made of Flour, *&c.* which, before its Conſecration by the Prieſt, is by Papiſts, as well as Proteſtants, allowed to be only a Creature; if then, after it is conſecrated, it ſhould ſtill remain a Creature, the adoring of it muſt be downright Idolatry. But that after Conſecration is does ſtill remain a Wafer, or Bread, which is a Creature, the Sight, the Smell, and Taſte, do abundantly teſtify; therefore thoſe who adore it, are guilty of Idolatry; becauſe the giving to a Creature the

(t) John xvi. 23, 24.

Adoration due to the Creator, is Idolatry. Again, whether it remains a Creature or a God; ſo long as it appears to moſt or all my Senſes to be a Creature, I cannot poſitively know it to be a God; and ſo long as I do not poſitively know it to be a God, if I worſhip it, I am guilty of Idolatry; becauſe God has forbidden me to worſhip any Thing but himſelf; ſaying, (u) *Thou ſhalt have no other Gods before me.* For, as in a like Caſe, a Man who pronounceth a Propoſition, and aſſerts ſuch or ſuch a Thing to be ſo or ſo, when at that Inſtant of Time he is not certain, whether it is as he aſſerts, or not, though what he aſſerts may be a real Truth, yet, ſince he is uncertain of it, he is a Liar, and ought to be juſtly eſteemed ſuch; becauſe he affirms or denies a Thing, the Truth of which he is uncertain of. So in the Caſe of the Hoſt, which the *Romaniſts*, after Conſecration, aſſert to be God; if they are uncertain, or in the leaſt Doubt of its being God, though it ſhould happen to be God, yet are they guilty of a Lie, becauſe they are not certain of it, or are in doubt about it: And in like Manner a Communicant in that Church, who adores the Hoſt, believing it to be God, whilſt he is not certain that it is tranſubſtantiated into the Godhead, muſt be guilty of Idolatry, becauſe he pays divine Worſhip to that which he is not certain is God. Nor will the extravagant Evaſion which is made uſe of in that Caſe, ſolve the Difficulty; which is, That the Perſon adoring does not, after the Conſecration is per-

(u) Exod. xx. 3.

formed,

formed, worſhip the Bread, *&c.* as God or Chriſt; or believe the Bread, *&c.* to be God or Chriſt; but believes Chriſt the ſecond Perſon in the bleſſed Trinity only, and not the Bread and Wine, to be there; and that that which was the Wafer or Bread, *&c.* before its Conſecration, to be by that Action ſo intirely changed, altered, or tranſubſtantiated, as not to be, after that Action, there at all; but that from that Inſtant, what they ſee, feel, taſte, and ſmell, is no longer Bread and Wine, but Chriſt's natural Body and Blood; and that therefore, as their Adoration is addreſſed to what they think to be Chriſt, they think they are not guilty of Idolatry. But this Evaſion would formerly have excuſed thoſe Heathens or *Jews*, whom the Prophet *Iſaiah* reproves, for falling down to the Stock of a Tree, from being Idolaters, as well as it will now the Papiſts, whom we tax as Idolaters for worſhipping the Hoſt, from being ſo: For the Prophet does not excuſe, but reproach and condemn them, when he ſays, (x) He (*i. e.* the idolatrous Worſhipper) *hath formed a God, or molten a graven Image*; he *maketh it after the Figure of a Man, that it may remain in the Houſe* (or be his Houſhold God); he maketh Part of a Tree into a graven Image; *he falleth down unto it, and worſhippeth it; and prayeth unto it, and ſaith, Deliver me, for thou art my God.* That is, He eſteemeth that Stock of a Tree, ſo ſet apart, or conſecrated for ſacred Uſe, to be his God: So that their Adoration and Worſhip is ſaid by the Prophet to be addreſſed to

(x) Iſaiah xliv. 10, 13, 17.

what

what they called their God; to what they eſteemed, when ſet apart and conſecrated to ſo ſacred a Purpoſe, to be no longer a Stock of a Tree, but really their God: And yet we find the Prophet taxes them with Idolatry! without doing them the Juſtice to allow of this nice Diſtinction, as an Extenuation or Excuſe for that heinous Sin! But on the contrary, further upbraids them, juſt as we do the Papiſts, for not making uſe of their Reaſon, and the Evidence of their Senſes; by telling them, That (y) they had no Knowledge or Underſtanding, not to reflect on the many Ways wherein the Wood of that Tree had been uſed in the moſt common Offices of Life; and ſo little Conſideration, as to make the Reſidue of it a God, an Abomination! As if he had ſaid,—Are you ſo ſottiſh in this Matter, as to go counter to your very Senſes? Do you not ſee and feel that it is Wood? Are you ignorant that it was carved out of the Stock of a Tree? Can you be ſo ſenſeleſs then, as to think any Part of it can be a God? But he gives the true Reaſon for this their Stupidity and Wickedneſs in the next Verſe, *viz.* That (z) *a deceived Heart had turned the Idolater aſide, that he cannot deliver his Soul* (or diſcern the Error of his Way) *nor ſay, Is there not a Lie in my Right Hand?* That is, That whilſt their Hearts were thus led away and deceived (whether through Ignorance, Perverſeneſs, or otherwiſe) they were ſtupid enough to neglect the Uſe of their Reaſon, and to believe contrary to the Evidence of their Senſes!

(y) Iſai. xliv. 19. (z) Iſai. xliv. 20.

But

But to conſider more fully the Notion of Tranſubſtantiation; I think there are but two Ways, whereby to know whether a Creature can be tranſubſtantiated into a God, or not. The firſt is, by the natural Notions we muſt have of a God, and of a Creature; and the other is, by Divine Revelation. By the natural Notions we muſt have of a God, we muſt conceive ſuch a Being to be infinite, as to all his Attributes; to be omniſcient, omnipreſent, and omnipotent, though not able to make a Contradiction; as that Good and Bad, or that Truth and Falſehood, ſhould be the ſame; or that a Part of any one Thing ſhould be equal to, or more than, the Whole of that ſelf-ſame individual Thing, of which it is at that Time only a Part: By the natural Notions we have of a Creature, we muſt conceive it always to follow the Laws of its Creation; unleſs where thoſe Laws are ſet aſide by the Creator's Interpoſition; which being contrary to the Rules of Creation, is therfore termed miraculous. From whence it will follow, that we cannot imagine or ſuppoſe a ſolid Body can at once be, and not be; or can be in more Places than one at the ſame Inſtant of Time; it being the Laws of its Creation, that a ſolid Body ſhould ſubſiſt or exiſt in one Place only at one and the ſame Time. That the Hoſt therefore, or the Bread and Wine, ſhould be tranſubſtantiated into the Godhead; or into the natural Body and Blood of Chriſt, and ſhould be preſent in ſo many different Places at once, as the Euchariſt is celebrated in, is contrary to all the beforementioned natural Notions; becauſe it is contrary

trary to the natural Notion we have of the Nature of God, and of a Creature, that a created finite Nature (as is that of Bread and Wine) ſhould be converted, changed, or tranſubſtantiated into an uncreated infinite Nature (as is that of God); or that the Hoſt, or the Bread and Wine, and every or any Part of them, ſhould be tranſubſtantiated, as the Papiſts aſſert, into the Whole of that natural Body and Blood of Chriſt, which is united to the Godhead of the ſecond Perſon in the Trinity; becauſe upon ſuch a Suppoſition we muſt ſuppoſe, that there would be (in *England*, *France*, *Spain*, and the *Eaſt* and *Weſt Indies*, and all the World over, ſuppoſing in all thoſe Places (which is not impoſſible) the Sacrament ſhould be adminiſtered at the ſame Time) the Whole of Chriſt's natural Body and Blood, ten thouſand Times over, locally preſent in ſeveral Places at one and the ſame Time: But it is impoſſible for the Humanity, or the natural Fleſh and Blood of Chriſt, to be locally preſent at one and the ſame Time in more Places than one; ſo that if his natural Body and Blood be, as we Proteſtants believe (a), locally preſent in Heaven, it cannot be, as the Papiſts believe, locally preſent in ſo many Places, or indeed in any one Place on Earth; and therefore it is naturally impoſſible, that the Tranſubſtantiation afore-mentioned ſhould be effected. Further, when the Son of God, (b) *the Word, was made*

(a) Declaration at the End of the Communion-Service, in our Common Prayer-books. (b) John i. 1, 14.

Fleſh,

Fleſh, and dwelt amongſt us, it was not by the Converſion of one Nature into the other; but by an Union of both Natures, God and Man, into one Chriſt: But if every Hoſt, or Piece of Bread, and Drop of Wine, after Conſecration, has been, is, or ſhall be, tranſubſtantiated into Chriſt, as the Papiſts aſſert, then muſt the Godhead of the Son (the ſecond Perſon in the glorious Trinity) not only have been united (as we all believe) to the human Nature of our Lord Jeſus Chriſt, (c) which ſuffered on the Croſs (and which was afterwards glorioufly raiſed from the Dead, and ſeen triumphantly to aſcend into Heaven; where he muſt ſtay till his ſecond Coming in the Clouds of Heaven with Power and great Glory; to be Judge of Quick and Dead) but alſo to all and every the Elements of Bread and Wine that have been, are, or ſhall be, conſecrated from the Time of his Crucifixion to the End of the World, whereby they would conſtitute ſo many Chriſts; but this cannot be, as well from what I have already ſaid, as becauſe the Apoſtle to the *Hebrews* has told us, That Chriſt appeared (d) *once* (*i. e.* but once) *in the End of the World, to put away Sin by the Sacrifice of himſelf*; for *after he had offered that one Sacrifice for Sin, he for ever ſat down at the Right Hand of God; thenceforth expecting till his Enemies be made his Footſtool; for by one Offering he perfected for ever them that are ſanctified*; Chriſt then needeth not now be offered up daily (as it is

(c) Matt. xxviii. 6. Acts i. 9. iii. 21. Matt. xxiv. 30. Acts x. 42. (d) Heb. ix. 26. x. 12, 13, 14.

pretended

pretended he is in the Sacrifice of the Maſs) like thoſe Sacrifices which were offered by the *Jewiſh* High Prieſts; who, having Infirmities, offered them up (e) *firſt for themſelves, and then for the People*; but Chriſt, who was by an Oath made an High Prieſt, and conſecrated or perfected for ever, had no Need to do this for himſelf; and as for his doing it for the People, he did that, *when he offered up himſelf* once, and thereby *perfected for ever them that are ſanctified.* And yet, I ſay, that unleſs the Elements are tranſubſtantiated, as the Papiſts expreſs it, into the Divinity, as well as the Humanity or corporal Preſence of Chriſt, the Reaſon they give, why they adore the Hoſt, *viz.* becauſe God only is there, and not the Elements of Bread and Wine, ceaſes.

But now comes in the Aſſiſtance of Miracles! For though this cannot be naturally affected, yet the Church of *Rome* tells us, they believe it nevertheleſs really performed, by the omnipotent Power of God; which they think they are ſufficiently authoriſed to believe, both can and does effect it, from what the Scripture (which both they and we acknowledge to be a Divine Revelation) declares concerning this Matter; where our Saviour, the Word and Son of God, ſays, That the Bread and Wine is his Body and Blood; and therefore, ſince he who was Truth itſelf, has ſaid, That it is his Body and Blood, it muſt moſt certainly be ſo; and from thence they believe, that what could not be done according to

(e) Heb. vii. 27. 21, 28. 27. x. 24.

the

the Nature of Things, was, and is, and may be, brought about by the miraculous and over-ruling Power of the God of Nature. To which I anſwer, That the Scripture is moſt certainly a Divine Revelation, and therefore that all the Declarations therein made are undoubtedly true! If then it be declared in Scripture, that the Bread and Wine which our Saviour at the Inſtitution of the Sacrament took, brake, and gave to his Diſciples; and which was taken, eaten, and drank by them in his Preſence, was really the very natural Body and Blood of him, who was then lying or ſitting by them at the Table, alive, unbroken, and uncrucified; and who was at the ſame Time ſpeaking to them; and that thoſe Words, *This is my Body, and this is my Blood*, were ſpoken in a literal, and not in a figurative Senſe; and were intended to be underſtood in a natural, and not with an allegorical or metaphocal Meaning; then indeed it muſt be true, that it was his very natural Body and Blood, which was then ſwallowed down their Throats into their Stomachs, while he was yet, and for ſome Time after, at the Table preaching to them that Divine Sermon contained in the thirteenth, fourteenth, fifteenth, ſixteenth and ſeventeenth Chapters of St. *John*'s Goſpel; and who ſome Time after went to *Gethſemane*, and was there in Perſon arreſted by the Officers of the High Prieſt, and afterwards crucified, and put to the moſt exquiſite Torments, and the moſt ſhameful and ignominious Death; whilſt thoſe other Parts, or Wholes, of him that the Diſciples had eaten and drank, were intirely ſafe, free from Tortures, and

and out of Harm's Way; being run away with, when his Diſciples forſook him and fled! But to be ſerious; if it be not true from Scripture, that his Words are to be taken in a literal Senſe according to the Popiſh Explanation of them, then it is not true, that the Bread and Wine which he took into his Hands, and delivered to his Diſciples, to be by them taken, eaten, and drank, were tranſubſtantiated into the very natural Body and Blood of him, who ſo took and delivered them; and conſequently, that in Reality the Elements or Subſtance of Bread and Wine did ſtill remain in their true and natural State, after he had bleſſed or conſecrated them to the ſpiritual Uſe and Benefit of his Diſciples, who (f) were often to eat and drink the ſacramental Bread and Wine in Remembrance of his moſt exalted Love in dying for them and for all Mankind. And if this can be proved, it will follow, that ſince the Elements that were bleſſed or conſecrated by our Saviour himſelf, who was confeſſedly God, and had an omnipotent Power to do whatever he pleaſed, or thought neceſſary, (Contradictions as before-mentioned excepted) did, after they were ſo bleſſed or conſecrated, ſtill remain Bread and Wine in their natural State; I ſay, it will follow, that no other ſubſequent Conſecration, by any Chriſtian Prieſt or Miniſter whatſoever, can tranſubſtantiate them into Chriſt; becauſe no Conſecration can be more operative than that of our Saviour himſelf; for what he ſaid in another Caſe, will cer-

(f) Luke xxii. 19, 20. 1 Cor. xi. 24, 25.

tainly

tainly hold as good in this, that (g) *he that is ſent is not greater than he that ſent him*; from whence we may be aſſured, that no Prieſt or Miniſter of the Chriſtian Religion can perform greater Miracles than the Author thereof. And therefore (whatever the Communicant may think) he that adores thoſe Symbols or outward Signs, is guilty of Idolatry, becauſe he adores that which ſtill remains a Creature, notwithſtanding its Conſecration. It remains then, that I prove that the Words of the Inſtitution were not ſpoken in a literal, but in a figurative Senſe; not according to the Popiſh, but according to the Proteſtant Explanation of them! which I ſhall do, by obſerving, *firſt*, That our Saviour's Manner of ſpeaking was always extremely elegant and rhetorical; and filled with all the Figures uſually practiſed by the moſt learned Perſons; a Thing obſerved of him by the *Jews*, who being amazed at the Eloquence and Force of his Doctrine, and the mighty Energy of his Divine Diſcourſes, cried out, How knoweth this Man Letters, having never learnt? So that it is no Wonder to find him making uſe, at that Time, of a figurative Expreſſion, which was a Thing he ſo commonly practiſed in his general Diſcourſes. And, *ſecondly*, that when he had any Thing extraordinary to inculcate upon the Minds of his Diſciples, which he intended they ſhould take the greater Notice of; it was uſual for him to make uſe of ſuch figurative Expreſſions, as could not but excite their Attention the more to what

(g) John xiii. 16.

he had a mind ſhould remain in their Thoughts. As when he was deſirous of informing them, that there was no Way of coming to God, but by him; he tells them, He is the Door; the good Shepherd; that it is he that leads and ſecures, and lays down his Life for, his Sheep; *i. e.* that it is by him alone, and by his Merits and Interceſſion (not by the pretended Merits and Interceſſion of others, who are Hirelings) that God will be reconciled to us. Not that he deſired they ſhould believe from thoſe Words, that he was tranſubſtantiated into a material Door, and turned upon Hinges; or that he was literally a Shepherd, who had animal Sheep under his Care; but they were metaphorical Expreſſions, which he made uſe of to repreſent to them, that as in this Life, or the natural State of Things here, the good Shepherd takes care of his Sheep, that he may ſecure them from Danger, and lead them through the Door into the Sheepfold; ſo in reſpect to the Life eternal, or the State of Grace and Mercy, we muſt be conducted by him, and by him only, to the heavenly Kingdom of his Father. Again, when he would repreſent to them the Neceſſity there was, that his Followers ſhould conſtantly abide in the Doctrine of his Religion, and not forſake it; he repreſents himſelf to them under the Image or Similitude of a Vine, and his Diſciples under that of the Branches; where, as in the other Inſtances already given, he uſes the ſame poſitive, though figurative, Manner of ſpeaking, ſaying, (h) *I am the true*

(h) John xv. 1, 4, 5.

Vine,

Vine, and my Father is the Huſbandman; and that as the Branches cannot bear Fruit of themſelves, except they abide in the Vine; ſo neither could they, except they continued in him. The Words, *I am the Vine*; *my Father is the Huſbandman*; and *ye are the Branches*; are certainly figurative Expreſſions; but not more ſo, than thoſe others; *This is my Body, this is my Blood*; which are ſpoken by the ſame Perſon, during the ſame long Diſcourſe recorded by St. *John* (i), when our Saviour celebrated the Paſſover in Remembrance of the Deliverance of the *Iſraelites* from their temporal Bondage in *Egypt*; and when he inſtituted the Sacrament, or euchariſtical Feaſt, in Remembrance of his own Death, which he was then juſt going to ſuffer for our Deliverance from the ſpiritual Bondage of Sin: And therefore, as the former Expreſſions were never intended to be underſtood in a literal, but in a metaphorical or allegorical Senſe, ſo theſe laſt ought to be underſtood in the like Manner; *viz.* That as the vital Heat and Moiſture of our human Bodies are procured, nouriſhed, and invigorated by the Suſtenance received from the Creatures of Bread and Wine; ſo our ſpiritual Souls are preſerved from Sin, ſanctified to perform virtuous Actions, and ſtrengthened to reſiſt Temptations, from the Communication of the (k) Body and Blood of Chriſt (not corporeally, but) ſpiritually (and therefore verily and indeed) taken and received by the Faithful in the Lord's Supper. For there

(i) John xiii. 14, 15, 16, 17. (k) Laſt Anſwer but two in the Catechiſm of the Church of *England*.

can be no Reaſon aſſigned, why his Diſciples were to believe one Part of our Saviour's Diſcourſe, that contradicted the Evidence of their Senſes; as that he was a Door, a Vine, *&c.* when at the ſame Time they ſaw, and heard him walk and ſpeak, ſhould be ſpoken in a figurative Senſe; and yet that another Part of the ſame Diſcourſe, which equally contradicted the Evidence of their Senſes; as that the Bread and Wine was his Body and Blood, when at the ſame Time they ſaw him perform the ſame Functions of natural Life, as in the former Caſe, ſhould be ſpoken in a literal Senſe: I ſay, there can be no Reaſon for the different Acceptation of the Phraſes, unleſs it ſhould ariſe from the Scope and Intention of his Diſcourſe, or the Deſign of the Inſtitution itſelf. But the Scope and Intention of his Diſcourſe, and the Deſign of the Inſtitution, will be no Help to them in this Matter; for thoſe I think were plainly thus: Our Saviour, after having lived here on Earth a ſufficient Space of Time, during which he had led a holy, virtuous, meek, and charitable Life; that ſo by his Example, as well as by the Doctrines and Precepts he taught, he might ſhew his Diſciples, that they ought to follow the Example he had ſet them, as well as to conform their Belief and Practice to the Rules he had given them to walk by; and being now about to perform the laſt Scene of his great Love, the dying for them and all Mankind; by which Sacrifice, or Offering of himſelf, he was fully to ſatisfy and appeaſe the offended Juſtice of his Father, and remove his Anger from us: And having told them, That he

he would intercede for them in thoſe heavenly Manſions whither he was going, and that he (l) would there prepare a Place for them, that where he ſhould be, they might be alſo; as likewiſe, that he would ſend them another Comforter (m), even the Holy Ghoſt, who ſhould lead them into all Truth; and confer the Graces of Sanctification, not only upon them, but alſo upon all (n) thoſe who ſhould believe on him through their Word: And well knowing how apt Mankind is to forget their beſt Friends and greateſt Benefactors; he thought fit, under the Chriſtian Diſpenſation, to appoint a holy and ſolemn Memorial of this his wondrous and ineſtimable Love, which ſhould have Continuance as long as the Goſpel ſhould be profeſſed throughout the World, leſt we ſhould forget the great Things which he had done and ſuffered for us; and therefore inſtituted this ſacred Feaſt, as a perpetual Ordinance, to be often celebrated in Memory of his moſt painful, but meritorious Death, which he was juſt going to ſuffer in our ſtead, and for the Expiation of our Sins, that he might free us from the Death of Sin, and raiſe us to Newneſs of Life. And this he did in Alluſion and Conformity to that Feaſt of the Sacrifice of the Paſcal Lamb amongſt the *Jews*, which that People were commanded to celebrate, in Remembrance and Acknowledgment of the great Goodneſs of God in freeing them from their temporal Bondage in *Egypt*, and in conducting them to the

(l) John xiv. 2, 3. (m) John xvi. 7, 13.
(n) John xvii. 17, 20.

Land of *Canaan*; which was the exact Type of our Saviour, who was to free us by his Death from the ſpiritual Bondage of our Sins, and afterwards exalt us into the happy Manſions of Glory. Thus, by the Analogy or Likeneſs between the Type and the Antitype, it appears (as well as from the other Reaſons I have already given, and ſhall further give) that the Intention of our Lord (when he inſtituted this ſacramental, *i. e.* myſterious Feaſt) was only, that we ſhould thereby (n) continue a perpetual Memory of that his precious Death, until his coming again; and therefore, when he (o) took the *Bread, and bleſſed it*; and afterwards *the Cup, and gave Thanks*; he did not tranſubſtantiate the Bread and Wine into his Body and Blood, by his calling them ſuch; but only thereby conſecrate and ſanctify the Bread and Wine to a ſpiritual Uſe, *for the Remiſſion of the Sins of many*; which Benefit was obtained for us by the offering up of Chriſt, whoſe Life was given (p) as a Ranſom for, and to bear the Sins of many: For like as at his Baptiſm in the River *Jordan* he had ſanctified Water, to the myſtical waſhing away of Sin, that as our Bodies were waſhed with pure Water, our Hearts might be ſprinkled from an evil Conſcience; ſo at his laying down his Life on Mount *Calvary*, he ſanctified Bread and Wine to the myſtical taking away of Sin, that as our Bodies are nouriſhed by Bread and Wine, our

(n) Prayer of Conſecration. *Engliſh* Liturgy.
(o) Matt. xxvi. 26, 27, 28. (p) Matt. xx. 28, Heb. ix. 28. x. 22.

Con-

Conſciences, (q) by the Offering of the unſpotted and unpolluted Body and Blood of Chriſt, might be *purged from dead Works to ſerve the living God.*

Our bleſſed Saviour does indeed tell his Diſciples, That (r) that Bread and that Cup were his Body and his Blood, which were given and ſhed for them and for many, which they ſhould eat and drink in Remembrance of him. The true Meaning of which Words, according to the Interpretation given of them by St. *Paul* to the *Corinthians*, which he ſays he delivered them as he had received it from the Lord, I take to be no other than this; That as often as they ſhould eat that Bread, and drink that Cup, they ſhould ſhew the (s) Lord's Death till he come; that is, they would thereby expreſs the grateful Senſe they had of his ineſtimable Love in dying for them, and in undergoing in their ſtead the Wrath of his heavenly Father, in order to procure for them, and for many, the Remiſſion of Sins: That this Remembrance of our Saviour's Paſſion was to be continued till his coming again, that is, that it was not deſigned for the Apoſtles alone, but for all the Faithful that ſhould believe on him through their Word, to the End of the World (the Time of his coming again) who muſt ſhew this Remembrance of him, by drinking as well as eating (contrary to the Practice of the Church of *Rome*, where ſome only do both, and ſome only eat) theſe Symbols of his Death, and Pledge

(q) Heb. ix. 14. (r) Mark xiv. 24. Luke xxii. 19, 20. (s) 1 Cor. xi. 23, 24, 25, 26.

of his Love. This is all that is ſaid by our Saviour himſelf at the Time of his inſtituting this Sacrament; or by St. *Paul*, when he explained it to the *Corinthians*, who was, we are ſure, divinely inſpired, and therefore muſt be the beſt Expoſitor: And ſeeing that all Scripture is written by the Inſpiration of God, and is able to make us wiſe unto Salvation, *i. e.* that all Things neceſſary for us to know, in order to our Salvation, are contained therein; I dare not add any thereto, any more than I dare diminiſh therefrom; nor make any Explanation of any Part of them, that ſhall be contrary to any other Part of them; believing that the ſame Woes, which were threatened ſhould befal the Children of *Iſrael*, (t) if they ſhould add to, or diminiſh from, what was delivered them in the Law of *Moſes*; or were denounced againſt ſuch Perſons as ſhould add to, or diminiſh from, the Prophecies contained in the *Revelations* of St. *John*; ſhall ſurely attend ſuch Chriſtians, as ſhall wilfully and knowingly falſify the Scriptures delivered to them by the Evangeliſts and Apoſtles of our Lord. And therefore, ſince there is nothing to be diſcovered in the holy Scriptures, either from the Scope of our Saviour's Diſcourſe, or the Deſign of his Inſtitution, but only the perpetuating to the End of the World the Memory of our Saviour's wondrous Love and meritorious Death, and the inеſtimable Benefits which Chriſtians were to reap from it: As the Pardon of their Sins; the Gift of the Holy Ghoſt to ſanctify them anew; and

(t) Deut. iv. 2. Rev. xxii. 18, 19.

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the being made Heirs of an Inheritance incorruptible in the Heavens; all which our Saviour procured for us by his ſuffering in our ſtead, by whoſe Stripes we were healed, when he was made an Offering for Sin, and that he bear our Sins in his own Body on the Tree; there ought to be no other Meaning fixed thereon, than that metaphorical or allegorical Senſe I have already mentioned. Which is the rather to be believed, ſince it will thereby, as is already hinted, agree the more exactly with the other Sacrament, that of Baptiſm; which was inſtituted by our Saviour for the taking away of original Sin, as well as of ſuch other Sins as had been committed by the Converts to the Chriſtian Religion before their being baptized into it: For, as in the Sacrament of Baptiſm, Water is ſanctified to the waſhing away of Sin; not from our being materially or formally waſhed with it, which is only (u) *the putting away of the Filth of the Fleſh*; but by the Anſwer of a good Conſcience, from the ſpiritual Life that is conferred on us by the Reſurrection of Chriſt from the Dead: So, in the Sacrament of our Lord's Supper, the Bread and Wine are ſanctified to the Remiſſion of our Sins after Baptiſm; not from our materially or formally receiving that very Body and Blood of Chriſt, which was crucified; but from our ſpiritually feeding on his moſt precious Body and Blood, through Faith in his Death, (x) *who gave himſelf for us, that he might redeem us from all Iniquity.*

(u) 1 Pet. iii. 21. (x) Titus ii. 14.

Having

Having thus ſhewn you that our Saviour's Words, at the Time of his inſtituting the Sacrament, were not ſpoken in a literal Senſe, as the Papiſts ſay they were, when they maintain the Doctrine of Tranſubſtantiation; I ſhall now go on to ſhew you, that they were ſpoken in a figurative Senſe, according to the Doctrine of Proteſtants, by whom Tranſubſtantiation is denied to be true; which I ſhall do from ſeveral Paſſages in Scripture, but more eſpecially from the Diſcourſe of our bleſſed Lord to the *Jews*, as recorded by St. *John* in the ſixth Chapter of his Goſpel; which may well be taken as an Explanation given by our Saviour himſelf of that holy Feaſt, which he intended afterwards to inſtitute as a Memorial of his Paſſion and Death, to all ſucceeding Ages, to be obſerved and kept by his Followers, as the characteriſtical Mark of Chriſtianity. In that Diſcourſe (y) he reproves all ſuch *Hearers of his Word*, as flocked after him from any other Conſideration than that of a ſpiritual Life; and, upon the Demand which the *Jews* made him, that *he would ſhew them a Sign of his Miſſion*, like that of *Moſes*, who gave *their Fathers Manna from Heaven*, he tells them, *he was the Bread of Life, which was given them by God from Heaven, to give Life to the World*; which the *Jews* taking in a literal Senſe, were offended at, alleging, *that they knew his Father and Mother*, and that therefore *that could not be*; to which he anſwers, *That the Manna was but a Type of him, which their Fathers eat in the Wilder-*

(y) John vi. 26, 27, 31, 33, 35, 41, 42, 51.

neſs,

neſs, and died after it; but that *he was the living Bread, that came down from Heaven, which, if any Man eat of, he ſhould live for ever*; and then expreſsly tells them, *That the Bread he would give them was his Fleſh, which he would give for the Life of the World.* But, that thoſe who ſhould *eat his Fleſh ſhould live for ever*, we are ſure could not be true, if it was meant in a literal Senſe; for his Apoſtles all of them eat and drank his real and natural Fleſh and Blood (if ſo be that the Bread and Wine which he bleſſed and gave to them, and which they accordingly eat and drank at the Time of his inſtituting the Sacrament, and which he called his Body and Blood, was thereby tranſubſtantiated into his real and natural Body and Blood) and yet they are all of them long ſince dead and rotten! So that, in order that our Saviour's Words may be conſiſtent with Truth, we muſt of Neceſſity underſtand them in a figurative Senſe; which is what our Lord himſelf has taught us to do: For, upon the groſs Miſapprehenſion which the *Jews* had conceived of thoſe Words, when they ſtrove (or diſputed) among themſelves, ſaying (z), *How can this Man give us his Fleſh to eat?* thinking that he meant his natural Fleſh and Blood, he declared, *That though his Fleſh was Meat indeed, and his Blood was Drink indeed*, and that *He who ſhould eat his Fleſh, and drink his Blood, ſhould dwell in him, and he in them*; and that, *as he lived by the Father, ſo they ſhould live by him*; yet he acquaints his Diſciples, who murmured (or

(z) John vi. 52, 55, 56, 57, 63.

were

were diſſatisfied) at theſe Expreſſions (in order to reclaim them from their Miſtake, and to give them a right Underſtanding of his Words) *that the Words which he then ſpake, they were Spirit and they were Life*; that is, they were not to be underſtood, as they erroneouſly had conceived them, to have a groſs and carnal Meaning, but were to be taken to have a ſpiritual and figurative Meaning: Like that other memorable Saying of his to the Woman of *Samaria*, when he told her, that (a) *whoſoever ſhould drink of the* (material) *Water of* Jacob's *Well, ſhould thirſt again*; *but that whoever ſhould drink of the Living Water that he ſhould give them, ſhould never thirſt*; *but it ſhould be in them a Well of Water ſpringing up unto everlaſting Life*: By which was to be underſtood his Doctrine, according to which his Followers were to worſhip God in Spirit and in Truth; agreeably to the Nature of God, who is a Spirit, and therefore ought to be worſhipped in that Manner.

Again; when upon the Diſpute that was at *Antioch*, between ſuch *Jewiſh* Chriſtians as were zealous for keeping the Law of *Moſes*, and the *Gentile* Chriſtians, who did not think themſelves bound by it (b), and were therefore neither circumciſed, nor would keep the *Levitical* Law, in obſerving the Difference between one Sort of Meat from another; the Thing came to be referred to the Deciſion of the Apoſtles and Elders at *Jeruſalem*, in the Firſt Chriſtian Council, whereof St. *James* the Apoſtle was Prolocu-

(a) John iv. 13, 14. (b) Acts xv. 5.

tor;

tor; they came to this Determination, That although the Law of *Moſes* was not to be obligatory upon Chriſtians, yet that it was nevertheleſs incumbent upon them to abſtain from Four Things forbidden by that Law (c); the Two firſt, *viz.* Fornication and Pollution of Idols (or Meats offered to them) becauſe they were real Sins; the Two laſt, *viz.* from Blood, and from Things ſtrangled (whereby the Blood was left in them); becauſe the eating ſuch Things might give Offence to the *Jews*, who had the eating of Blood in ſuch Abhorrence, that, ſhould the Chriſtians avowedly eat thereof, it might probably be a Means to prevent the *Jews* from embracing the Chriſtian Religion: But, had our Saviour ordained, at the inſtituting his Sacrament, that his natural Body and Blood ſhould be eaten and drank in the Sacrament, it had not been in the Power of St. *James*, and the reſt of that Council, who were all, or moſt of them, the cotemporary Diſciples, and many of them the Apoſtles, of our Lord; and muſt therefore be perfectly well acquainted with the Nature of the Sacrament, and the Deſign of our bleſſed Lord in the inſtituting of it: I ſay, it had not been in their Power, let the Conſideration be never ſo plauſible, to have temporiſed in this Caſe, or to have put a Gloſs on a Matter of ſo extraordinary a Nature, if they had really underſtood our Saviour to have ſpoken thoſe Words in a literal Senſe; but, on the contrary, they would have been obliged to have laid hold of that Opportunity openly and plainly to

(c) Acts xv. 20, 29.

have

have avowed their eating of Blood; and, inſtead of recommending to the Chriſtians of *Antioch* the abſtaining from it, to have commanded them to eat and drink it as often as they ſhould celebrate the Lord's Supper, as a caracteriſtical Mark of their being the Diſciples of our Lord, who had enjoined his Followers ſo to do.

Another Thing to be obſerved is, the Manner of Expreſſion made uſe of both by our Saviour and St. *Paul*. Our Saviour at the Inſtitution, as all the Three Evangeliſts, St. *Matthew*, St. *Mark*, and St. *Luke* (d), that mention this Matter, tell us, *took the Cup, and when he had given Thanks, he ſaid unto them, This Cup is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins* (e); which is itſelf a direct figurative Expreſſion; the Word *Cup* being made uſe of by way of Trope (a Figure in Rhetorick) to ſignify the Wine that was in the Cup; as that Wine was to ſignify the Blood that our Saviour was to ſhed: This is plain from the next Verſe, where he ſays (f), *I will not drink henceforth of this Fruit of the Vine, until*, &c. So that after he had taken the Cup, and given Thanks, and given it to them to drink of, calling it his Blood of the New Teſtament, he ſtill calls it, *This Fruit of the Vine*. From whence nothing can be plainer, than that it remained the Fruit of the Vine, or Wine, after he had conſecrated it; and that therefore it was not tranſubſtantiated into

(d) Matt. xxvi. 27, 28. Mark xiv. 23, 24. Luke xxii. 20. (e) Matt. xxvi. 28. (e) Ibid. ver. 29.

his

his Blood: But thoſe Words muſt be underſtood to have been ſpoken with Reference or Alluſion, from the natural Effect which their partaking of the material Food of Bread and Wine ſhould have upon their Bodies, to the ſpiritual Effect which ſhould be wrought upon their Souls, by their ſpiritually participating of his Body and Blood, when they ſhould piouſly and thankfully celebrate this ſacred Feaſt, according to his own Inſtitution, in Memory of his great Love in laying down his Life in ſo bitter a Manner, to reconcile them to God. St. *Paul* alſo uſes the ſame Expreſſion in the xith Chapter of his Firſt Epiſtle to the *Corinthians* (g), where, after he had told them in the 23d Verſe, *that Jeſus took Bread*, and in the 24th Verſe called it *his Body*, and in the 25th Verſe, *that he took the Cup, and ſaid, This Cup is the New Teſtament in my Blood*, he ſtill goes on, and terms them *Bread* and *Cup* in the Three following Verſes; by which it is manifeſt, that he eſteemed it to be ſtill Bread and Wine, after it had been bleſſed or conſecrated by our Saviour. Beſides, it was the common and accepted Notion of the primitive Church, under the Miniſtration of the Apoſtles themſelves, that it was Bread, *&c.* as we may ſee by ſeveral Places in the *Acts of the Holy Apoſtles*; where, whenever there is any mention made of their receiving this Sacrament at the Times of their meeting together for publick and ſolemn Worſhip, it is always expreſſed by the Words, *Break-*

(g) 1 Cor. xi. 23, 24, 25, 26, 27, 28.

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ing of Bread (i). As likewiſe when St. *Paul* reproves the *Corinthians*, for the diſorderly and ſinful Manner in which they came to receive this Sacrament, he conſtantly calls it *Bread*, &c. He tells them, (k) *That, ſince as often as they did eat that Bread, and drink of that Cup, they did ſhew forth* (make manifeſt their Remembrance of) *the Lord's Death*, they were not to participate thereof in an irreverent Manner; or *to eat that Bread, and drink that Cup of the Lord unworthily* (l), as their Practice then was; for whoſoever ſhould do ſo, ought to be eſteemed guilty of a very great Affront and Indignity offered to the Body and Blood of our Lord, repreſented and participated by thoſe Signs or Symbols; ſo that whoſoever ſhould eat of that Bread, and drink of that Cup, without examining (or ſeriouſly conſidering with) himſelf, what he was about to do, might well be ſaid *to eat and drink the ſame unworthily*; and thereby be juſtly liable to be puniſhed with Sickneſs, Pain, and Death (which is the true Meaning of the Words, *eating and drinking Damnation to themſelves*, as uſed in that Place) becauſe they did not diſcern the Lord's Body, *i. e.* They did not conſider, that, although the earthly or elementary Subſtance of Bread and Wine remained the ſame as it was before, yet ſeeing it was ſet apart, or conſecrated, to ſo ſacred a Purpoſe as that of repreſenting the Death of Chriſt, and of communicating to them the Benefits, and bleſſed Effects, of our Saviour's Sacrifice of his

(i) Acts ii. 42, 46. xx. 7. (k) 1 Cor. xi. 26,
(l) 1 Cor. xi. 29.

Body

Body broken, and his Blood ſhed for them; and of being viſible Memorials of his dying Love; they ought to be received with a Reverence ſuitable to ſo ſacred an Appointment: The want of which Conſideration, and the brutiſh and ſinful Manner in which they had hitherto received it, was the Occaſion (m) that ſo many of them had been viſited with *Weakneſs*, and *Sickneſs*, and even with *Death itſelf*. But there is a further Uſe that I muſt not forget to make of this Paſſage of Scripture, *viz.* That it is plain from hence, that the *Corinthians* were ſo far from believing, that the Elements of Bread and Wine, when bleſſed or conſecrated by their Paſtors, whether Apoſtles or others in that primitive Age of the Church, were tranſubſtantiated into the Body and Blood of Chriſt, or from having them in ſo high a Veneration as to adore them, that they were, on the contrary, guilty of a moſt enormous Crime, from the Want of a due Reverence for them. Had the Church of *Corinth* believed, that the Elements of Bread and Wine in the Sacrament were tranſubſtantiated into the Body and Blood of Chriſt, they would not ſurely have ſtood in need of the Reproof of St. *Paul*, admoniſhing them to participate thereof with a befitting Reverence; they would not, in that Caſe, have come to it either drunken, or otherwiſe diſordered, had thoſe who converted them to Chriſtianity taught them what the Romaniſts pretend to be the Truth of the Caſe, That the Bread and Wine is changed, or tranſubſtantiated,

(m) 1 Cor. xi. 20, 21, 22, 30.

into the Body and Blood of Chriſt. And here I cannot but obſerve, that although they were guilty of this great Offence, yet the Apoſtle, to cure them of it, does not tell them, that they were guilty of the higheſt Sin imaginable, by coming in a drunken and diſorderly Manner to eat and drink God himſelf (as it would have been had it been really ſo); or that tho' they thought they received only Bread and Wine, yet that in Truth they were widely miſtaken, for there was no Bread and Wine there, ſince what they received was really the very Fleſh and Blood of God our Saviour. This, no doubt, would have been what St. *Paul* would have told them, had he been of the ſame Opinion that the Church of *Rome* is now of. No; inſtead of that he tells them, over and over again, that what they received was *Bread and Wine* only, ſet apart to a divine and ſpiritual Uſe; which, therefore, they ought to receive with due Examination, Diſcernment, or Conſideration; but he does not ſay with *Adoration*; which, if he had thought they ought to have done, he would doubtleſs have told them ſo, which would have been the moſt effectual Way in the World to have convinced them of the Wickedneſs of their former brutiſh and irreverent Practice, and to have prevented their relapſing into the like ſinful Courſe for the future.

To ſhew you further that it is not of Neceſſity to be underſtood, that by the Expreſſions, *This Bread is my Body*, or *This Cup* or *Wine is my Blood*, is meant, that the Things are really what they are ſaid to be; but only that they ſignify

ſignify (are a Sign, a Type, or Symbol of) what they are ſaid to be; that is, that this Bread ſignifies my Body, this Cup ſignifies my Blood of the New Teſtament; I ſhall alledge ſome parallel Expreſſions in Scripture very appoſite to this Caſe: As that in the xxiiid Chapter of the 2d Book of *Samuel* (n), where *David* refuſes to drink of the Water of *Bethlehem*, that was brought him by Three of his mighty Men, ſaying, *Is not this the Blood of the Men that went in Jeopardy of their Lives?* Not that he thought it was their Blood, for he ſaw and knew it was Water; but that if he ſhould drink that Water, which they brake through the Enemies Camp to fetch him, it would be as if he ſhould drink ſo much of their Blood, which they had expoſed to fetch him that Water. Again; although the Hair of the Head and Beard, which the Prophet *Ezekiel* was commanded by God Almighty to ſhave off, to burn, to ſmite with a Knife, to ſcatter, and to bind up in his Skirts, is ſaid in as poſitive a Manner of Expreſſion to be *Jeruſalem* (o), as that where it is ſaid, *This Bread is my Body*, &c. ſaying, *This is* Jeruſalem; yet no more was thereby intended, than only the prefiguring and repreſenting that under the Expreſſions of ſuch and ſuch Things which were to be done to the Hair, ſhould be underſtood, that the Judgments of Diſperſion and the Sword ſhould befal that City, and the Inhabitants thereof. And in the New Teſtament St. *Paul* tells the *Corinthians* (p), that

(n) 2 Sam. xxiii. 17. (o) Ezekiel v. 5.
(p) 1 Cor. x. 4.

the Children of Iſrael *in the Wilderneſs, drank of the ſpiritual Rock which followed them, and that Rock was Chriſt*; where it is to be remarked, that the Rock in *Horeb* is ſaid poſitively to be Chriſt; and might, no doubt, with as much Propriety be ſaid to be as truly and really Chriſt, though he was not born till many Generations after the Children of *Iſrael* came into the Land of *Canaan*, as the Bread and Wine might be ſaid to be his Body and Blood, who was then living, and was not crucified till the Day after he had pronounced thoſe Words. Further; the Children of *Iſrael* are ſaid to *drink of the Rock*; where the Rock is by a Trope put for the Waters that flowed or guſhed out of it, and followed them in their Journeyings through the Wilderneſs; in like Manner as the Cup is put for the Wine that was in it. But the more expreſsly to ſhew the exact Reſemblance of this Type to Chriſt, who is *a Well of living Water* (q), St. *Paul* tells the *Corinthians*, that the Children of *Iſrael* drank of the *ſpiritual Rock* (r) that followed them, which Rock was Chriſt; thereby alluding to the ſpiritual Effuſion of the Holy Ghoſt, that ſhould be beſtowed on ſuch Communicants as, with a true, penitent, and lively Faith, *ſhould ſpiritually eat the Fleſh of Chriſt, and drink his Blood* (s).

From all which Paſſages out of the Books of *Moſes* and the Prophets, or the Diſcourſes of our Saviour, and the Writings of his Apoſtles, it is abundantly evident, that nothing can be gathered

(q) John iv. 14. (r) 1 Cor. x. 4. (s) Exhortation in the Communion Service.

to

to support the Notion of Tranſubſtantiation, by any Declarations or Expreſſions in either the Old or New Teſtament; which are the only divine Revelations that we can poſſibly depend upon.

As to what is ſaid by our Adverſaries of the *Romiſh* Communion, That the greater the Difficulty of believing any Doctrine is, the greater is the Faith of thoſe who believe it; and therefore, that their Faith who believe the Doctrine of Tranſubſtantiation is much greater, and more meritorious, than any we can pretend to, who refuſe to believe Things contrary to our Senſes: I anſwer, That the Perſuaſion of the Papiſts, as to this Point, is not Faith, but a ſtupid Credulity. *Faith* is deſcribed, by the Apoſtle to the *Hebrews* (t), to be, *the Subſtance* (Ground, Confidence, or Aſſurance) *of Things hoped for, the Evidence of Things not ſeen:* It is not ſaid to be the Evidence of Things contrary to what is ſeen, there being a very wide Difference between believing, as the Patriarchs (whoſe Praiſes are celebrated in that Chapter) did, Things that were, by ſome Way or other, divinely revealed to them ſhould certainly come to paſs, though they did not then ſee them, or know how, or when, they ſhould happen (which was, therefore, the Ground of their Hope and Faith): I ſay, there is a very wide Difference between this, and the believing Things contrary to what they ſaw or felt, *&c.* which would be believing Things contrary to the Evidence of their Senſes; whereas the Evidence of our Senſes is as much a Principle implanted

(t) Heb. xi. 1.

in us by God, to guide us with relation to ſuch Things as are the Objects of our Senſes, as our Faith is with relation to ſuch Things as are divinely, or otherwiſe, revealed to us. Neither is Faith, or Belief, a Principle abſolutely in our Power, which we can take up, or lay down, as we pleaſe; for we cannot, though we would never ſo fain, really and truly believe Contradiction; we cannot, it is not in our Nature to, believe Impoſſibilities. But, ſay the *Romaniſts*, we do not pretend that this Tranſubſtantiation is poſſible any otherwiſe to be effected than by Miracle; and as God can, and often does, work Miracles, ſo he may cauſe this Change to be miraculouſly performed, and therefore it may be believed: To which I anſwer, It is very true, that God can, and often does, work Miracles; but then it is abſolutely impoſſible for Mankind to believe any Thing to be a Miracle, unleſs their Senſes (which are the only Means they have whereby to judge of a Miracle) tells them that it is one: For, though the Scripture, which is a divine Revelation, tells them, that Miracles are, and may be, wrought by the Power of God, yet, whenever there is any one individual Miracle wrought, Mankind cannot believe, or even ſo much as know, any Thing of it, unleſs the Judgment of their Senſes aſſure them of it. All the Miracles of *Moſes*, and of our Saviour, were evidently, though miraculouſly, wrought; ſo that the People, before whom they were wrought, were plainly ſenſible they were Miracles, from the Aſſurance given them thereof by their Senſes of Feeling or Seeing, *&c.* The miraculous Plagues brought

brought upon the *Egyptians* were to be ſeen and felt; the Paſſage of the Children of *Iſrael* through the *Red Sea*, and their being ſupplied with Quails and Manna in the Wilderneſs; the flowing of the Water out of the Rock in *Horeb*; were all viſibly miraculous, and above the Power of Nature. Our Saviour's feeding the Multitude with only Five Loaves and Two Fiſhes, was a Miracle ſo viſible and obvious to their Senſes, that they immediately ſaid, (u) *This is of a Truth that Prophet that ſhould come into the World.* Here the People, who ſaw there were but Five Loaves and Two Fiſhes, the Species whereof they viſibly ſaw, ſo multiplied as to ſatisfy the Hunger of ſo many thouſand Perſons as actually and evidently eat thereof, immediately believed that it was done by a divine Power, and thereupon profeſſed their Faith in him, by ſaying, *That he was* (the true Meſſiah, or) *that Prophet that ſhould come into the World*; and were thereupon going by Force to make him a King: And, when he turned the Water into Wine at *Cana* in *Galilee*, it was a Miracle perceivable by their Sight and Taſte; had it ſtill taſted and looked like Water, he and his Mother, and the Servants that filled the Water-pots, and bare it afterwards to the Governor of the Feaſt, might have told the Governor, the Bridegroom, and the Gueſt, that it was Wine over and over again till they had been weary, before they would have been able to perſuade them to believe it; but the ſeeing and taſting that it was Wine, convinced them of the

(u) John vi. 14.

Miracle. Nor is it to be omitted (becauſe of an Argument of the *Romaniſts* that I ſhall take Notice of, and anſwer hereafter) that there is particular Notice taken in this Place, that (x) *his Diſciples believed on him when they ſaw this Miracle, which manifeſted forth his Glory*; in as much as it took away all Doubt, and left no Room for any Diſbelief; which muſt have remained, maugre all the moſt poſitive Aſſertions that could have been to the contrary, if the Species (or Accidents) of Water (as the Papiſts ſay of the Bread and Wine) had ſtill remained; becauſe nothing could have been a ſufficient Inducement to them to believe or give Aſſent to any Thing without the Evidence of their Senſes, that being the very Means that God has afforded all Mankind to judge of any Thing by: And therefore ſince God has given us no other Faculties to judge of Miracles by, but our Reaſon and Senſes, all Miracles muſt be judged of by thoſe Means! Nor is there in all the Scriptures of the Old or New Teſtament, or in any human Author, that I have ever heard or read of (till the Dream of Tranſubſtantiation ſprung up) any one Inſtance of a Miracle pretended to be wrought, but what was ſubmitted to the Judgment of the People's Senſes.

Againſt this Argument I never heard of any Anſwer that could be offered, but that exceeding weak one, which the *Romaniſts* make uſe of on this Occaſion, *viz.* That Miracles wrought for the Converſion of Unbelievers ought indeed to be the Objects of our Senſes, but the Miracle of

(x) John ii. 11.

Tranſub-

Tranſubſtantiation is not wrought on that Account, but for the Satisfaction of thoſe that believe already; and for theſe latter it is ſufficient, that Chriſt has ſaid, *It is his Body, &c.* ſince they know the Danger of not believing him more than their Senſes. This is, I own, a very ſhort Way of ſolving a Difficulty, by cutting the Knot they cannot untie! However, it is well they are forced to grant, that Miracles ought to be the Object of our Senſes, when wrought for the Converſion of Unbelievers; becauſe I fancy they will find it a hard Taſk to give a good Reaſon, why the ſame Method ought not to be taken, when any Miracle is wrought for the Satisfaction, or Confirmation of the Faith of Believers, as is uſed for the Converſion of Unbelievers. For their ſaying that it is enough, or that it is ſufficient, that Chriſt hath ſaid ſo, or ſo, will by no means do; ſince that is downright begging the Queſtion; it being utterly denied by us, who are Believers as well as they, that Chriſt ſaid thoſe Words in the Senſe wherein they interpret them, which is the Thing to be proved, or elſe it ſignifies nothing. Beſides, this is contrary to what we find in Scripture; for the Scriptures, both of the Old and New Teſtament, have, in an innumerable Number of Places, ſhewn us, that Miracles have been very frequently wrought for the Satisfaction of Believers; for by the Word *Believers* muſt be underſtood ſuch Perſons as are within the Pale of God's Church. The People of *Iſrael* that were in *Egypt*, were the Deſcendants of *Abraham*, *Iſaac*, and *Jacob*, and Worſhippers of God, according to the patriarchical

Church

Church, which was then the Church of God, as we may ſee by God's calling them (y) his People; and by their worſhipping him: And when they were come to Mount *Sinai*, and that the Law had been given them there, they were more peculiarly the Church of God; and eſpecially the Tribe of *Levi*, who conſecrated themſelves by ſlaying many of the Idolaters amongſt the reſt of the People, at the Command of *Moſes*; and therefore muſt be allowed to be within the Pale of God's Church, and conſequently Believers; and yet in the Sight of this People were all the Miracles of *Moſes* wrought, after their coming out of *Egypt*; for as to thoſe which were wrought before *Pharaoh* and his Servants, perhaps it may be ſaid, they were wrought before Infidels, if not for their Converſion, yet at leaſt for their Puniſhment: I ſay, the Miracles wrought by *Moſes* after the coming of the Children of *Iſrael* out of *Egypt*, were all of them the Objects of the Peoples Senſes; as the paſſing of the *Red Sea*, the flowing of the Water out of the Rock, the Manna from Heaven, and the raining of Quails, were all of them Miracles wrought expreſsly to ſatisfy that People, that the Lord their God was able to provide for them in all Manner of Places, how wild and barren ſoever the Country where they were might be. (z) The Rod that budded; the ſtanding Miracle of the Anſwer by Urim, put into the Breaſt-plate that was worn

(y) Exod. iii. 7. iv. 31. (z) Numb. xvii. 8. xxvii. 21. xxiii. 9, 11, 12. 1 Sam. xxviii. 6. xxx. 7, 8. Exod. xxv. 22. Numb. vii. 89.

upon

upon the Ephod by the High Prieſt; the audible Voice from above the Cherubims on the Mercy-ſeat; and the Water of Jealouſy; were all Miracles to be performed before Believers, for their Satisfaction, and for the Confirmation of their Faith, *&c.* Not to inſiſt upon thoſe that were wrought for the Puniſhment of wicked Believers, (a) as the Fire from Heaven that conſumed *Korah* and his Company, and the Earthquake and Plague that enſued. But above all, the Miracles that were wrought for the Satisfaction of *Moſes* himſelf, were certainly of this Sort, *viz.* (b) His Rod that was turned into a Serpent; and the Leproſy of his own Hand; and the Cure of it again. Such likewiſe were thoſe Miracles that were wrought by our Lord upon *Lazarus*, (c) when he raiſed him from the Dead for the Satisfaction and Confirmation of the Faith of his Siſters, who had profeſſed to believe him to be the Son of God; as well as of the Faith of the very Diſciples themſelves; for whoſe Sake he tells them, He was glad he was not there, that they might believe; might be ſtill further ſatisfied in their Belief, by ſeeing him raiſe up *Lazarus* from the Dead. There are many more that might be quoted, but I ſhall inſtance only in that of his Reſurrection; for when he was deſirous of ſatisfying his Diſciples beyond Contradiction or Doubt of the Truth of his Reſurrection, he appeals to their Senſes, and bids

(a) Numb. xvi. 32, 35, 46. (b) Exod. iv. 3, 4, 6, 7. (c) John xi. 43, 44. 27. 15.

them

them (d) handle him, and ſee and behold his Hands and his Feet, that it was he himſelf; and as a further Confirmation, he performed before them ſome of the Functions of Life, for he eat of ſuch Things as they gave him: He does not tell them, as the Papiſts now do, that it is enough, or it is ſufficient, that I tell you, I am riſen from the Dead in the very ſame Body wherein I ſuffered; or forewarn them of the Danger of not believing him more than their Senſes; but on the contrary, (e) bids *Thomas* put his Hand into his Side, and his Finger into the Print of the Nails, that ſo he and the reſt might have the demonſtrative Proof of Seeing and Feeling, for the Ground and Confirmation of their Faith. Such were alſo thoſe Miracles of Healing that were wrought by the Apoſtles, on ſuch Perſons as were, doubtleſs, Believers before the Miracles were wrought on them; as in the Inſtance of (f) *Tabitha* or *Dorcas*, who is expreſsly ſaid to be a Diſciple, whom *Peter* raiſed from the Dead; and it is highly credible that *Eneas*, who was ſick at *Lydda*, and was healed by the ſame Apoſtle, was one of thoſe Saints who are ſaid to dwell there; as alſo that *Eutichus*, who was raiſed to Life again by St. *Paul*, was a Diſciple, for he was hearing St. *Paul* preach; but if not, yet we cannot but believe, that he was raiſed to Life again, for the Satisfaction and Confirmation of the Faith of thoſe other Diſciples, who were aſſembled there to break Bread, *i. e.* to receive

(d) Luke xxiv. 39, 40, 42, 43. (e) John xx. 27.
(f) Acts ix. 36, 32, 33, 34. xx. 12.

the

the holy Sacrament (which is the Subject-Matter of the preſent Diſpute) and who were therefore certainly Believers; and ſo of many others. So far is it from being true, that what Miracles are wrought for the Satisfaction and Confirmation of the Faith of Believers, are not neceſſarily to be the Object of their Senſes, that not one can be inſtanced in that was not made apparent to, and ſubmitted to the Judgment of ſome one or more of them.

The all-merciful Goodneſs of God is, in my Opinion, a ſure Pledge to us, that, if it had been neceſſary to worſhip the Bread and Wine (which the Papiſts call the natural Body and Blood of Chriſt) in the Sacrament, we ſhould not have been left under any Uncertainties in ſo momentous an Affair, but the Scriptures would plainly have declared to us, that it was our Duty to do it, by commanding us ſo to do in expreſs Terms, or by calling them Chriſt or God; but the Scriptures having ſaid no more than what I have taken taken Notice of, I think it is a manifeſt Sign, that God never intended we ſhould pay divine Worſhip to them. This Silence of the Scriptures, which were written (g) by the Inſpiration of God, purpoſely to make us *wiſe unto Salvation, and thoroughly furniſhed unto all good Works*, and which conſequently contain in them the Knowledge of all Doctrines and Inſtructions neceſſary to be believed and practiſed by thoſe who ſhall be Heirs of Salvation; is the more to be inſiſted on, either if the Good-

(g) 2 Tim. iii. 15, 16, 17.

neſs

neſs of God, as I ſaid before, which leads him to inform his Creatures of all neceſſary Truths, be duely conſidered; or if we compare therewith the copious Declarations which the holy Scriptures have made concerning the Divinity of our bleſſed Saviour, which could not be ſo intirely hid under the Veil of human Shape, as, upon the Suppoſition of Tranſubſtantiation, it muſt certainly be allowed to be under that of Bread and Wine; and yet, becauſe by his taking (h) *upon him the Form of a Servant*; and his being *made in the Likeneſs*; *and found in the Faſhion of a Man*; and by his humbling himſelf, and becoming obedient to the Death of the Croſs; his Godhead might be ſo clouded, as to ſtand in need of expreſs Declarations to diſcover it to us; God has not contented himſelf to aſcribe to our Saviour, in very many Places of Scripture, the Divine Attributes and Properties of the Godhead; but hath expreſsly told us, by our Lord's own Mouth, That (i) we ought to *honour the Son even as we honour the Father*; (of whom *John* alſo bare Record, that he was *the Son of God*) and that the Works which he did, and the Concurrence of the Scriptures, teſtified of him; and hath aſſured us by St. *Paul*, in his Epiſtle to the *Philippians*, That (k) God hath *given him a Name, which is above every Name, that at the Name of Jeſus every Knee ſhould bow, and that every Tongue ſhould confeſs, that Jeſus Chriſt is Lord to the Glory of God the Father:* Meaning

(h) Phil. ii. 7, 8. (i) John v. 23. i. 34. v. 36, 39. (k) Phil. ii. 9, 10, 11.

thereby,

thereby, that it is to the Glory even of God the Father, that we ſhould confeſs that Jeſus Chriſt is the Lord or God. And in his Epiſtle to the *Hebrews*, he tells us, That (l) when God brought this *firſt-begotten into the World*, he commanded all his holy Angels to worſhip him. This the Holy Ghoſt hath thought neceſſary thus plainly to declare to us concerning the Divinity of our bleſſed Saviour Jeſus Chriſt; although, as I ſaid before, it could not be ſo ſtrange or unlikely a Thing to the *Jews*, with whom he converſed, or to us, to whom his Hiſtory, Doctrines and Precepts are tranſmitted, that he ſhould take our human Nature upon him, as that he ſhould veil his Godhead under the Shape or Appearance of the inanimate Creatures of Bread and Wine; ſeeing he had very frequently (m) manifeſted himſelf in the Likeneſs of Man to the Patriarchs of old. Our Saviour Jeſus Chriſt, who was (n) *Emanuel*, or *God with us*, or *God manifeſt in the Fleſh*, gave many Proofs of his Divinity. He is frequently ſaid to know the Thoughts of Man; which is an Attribute of the Godhead; the Knowledge of the Heart and of the Thoughts being Attributes which *David* and St. *Peter* aſcribe particularly to God. Our Saviour alſo ſuffered himſelf to be worſhipped, not only when he was an Infant (when perhaps it may be objected, that

(l) Heb. i. 6. (m) Gen. xviii. 10, 17, 20. xxxii. 24, 30. Joſhua v. 13, 14, 15. (n) Matt. i. 23. 1 Tim. iii. 16. Matt. ix. 4. Mark ii. 8. John ii. 25. Pſalm xxvi. 2. cxxxix. 2. Acts ii. 24. xv. 8.

he

he could not prevent it) by the (o) wiſe Men, by the proper Sacrifice of Incenſe and other Offerings; but likewiſe during his publick Miniſtry; by the (p) Leper whom he cleanſed; by *Jairus*, the Ruler of the Synagogue; by the Man that was born blind, whoſe Eyes he opened; and many others. If therefore God has thought it neceſſary ſo particularly to tranſmit to us, that our Saviour was to be adored, and that too even by the (q) Angels themſelves; and to make known to us, that he was *the Brightneſs of his Glory, and the expreſs Image of his Perſon*; that he was his Son, *the only-begotten of the Father*; and ſometimes by a Voice from Heaven, that he was his *beloved Son:* How much greater Reaſon have we to expect, that ſome particular Declaration ſhould have been made in Scripture, that the Bread and Wine, if tranſubſtantiated into Chriſt Jeſus, was to be the Object of our Adoration? The Truth of which, nothing leſs than a divine, expreſs and plain Declaration can be ſufficient to convince us of.

My great Love for you, and the tender Regard I have for the Perſon you have married, in as much as ſhe is your Wife, whoſe Converſion I therefore think it my Duty to endeavour, and ſhould be glad to be any way inſtrumental in, has made me take the Pains to conſider this Controverſy about Idolatry in the ſtricteſt and fulleſt Manner I was able; becauſe it is more than pro-

(o) Matt. ii. 11. (p) Matt. viii. 3. Luke viii. 41. John ix. 38. (q) Heb. i. 6. 3. John i. 14. Matt. iii. 17. xvii. 5.

bable

bable that every *Romaniſt*, who believes and practiſes according to what is declared to be the Doctrine and Practice of the Church of *Rome*, muſt be guilty of Idolatry; not only in what they teach concerning Angels, Saints, &c. but more eſpecially in what they enjoin relating to the Adoration of the Hoſt; nay, it is certain and inevitable almoſt to a Demonſtration. For the Council of *Trent*, and the Miſſal and Rituals of that Church (which are the Rules by which the Papiſts are to guide themſelves, as to Doctrine, Diſcipline and Worſhip) having poſitively required and enjoined all Chriſtians to worſhip the holy Sacrament, and declared that they ought ſo to do, (r) with the ſame Veneration that is due to the true God; and having declared what Requiſites were neceſſary (s) to the conſecrating the Hoſt with due Effect; if then thoſe Requiſites, or any of them, be wanting; and the Hoſt be not, by reaſon of ſuch Defect, tranſubſtantiated into Chriſt, every ſuch *Romaniſt* ſo adoring the Hoſt, muſt be guilty of Idolatry. For ſuppoſing (though not granting) that the Hoſt, or the Bread, &c. when duely conſecrated, is tranſubſtantiated or converted into the Body of our Lord; yet, according to the Rules and Doctrines of that Church, unleſs it be duely conſecrated with Effect, it is not ſo much as pretended to be tranſubſtantiated or converted into the Body, &c. of our Lord; but the Means whereby (according to the Rules laid down in that Church) it may

(r) Counc. Trent, ſeſt. 13. ch. 5. (s) Rom. Miſſ. of Defects, p. 35.

happen, that the Bread, &c. is not duely conſecrated, are very many; therefore it is almoſt inevitable but that, upon the Foot of their own Doctrine, every *Romaniſt* ſo believing or adoring muſt be guilty of Idolatry. For it is their ſettled Determination, that there can be no Tranſubſtantiation in the Sacrament, unleſs the Conſecration be without Defect; but the Conſecration, according to the Requiſites laid down in the *Roman* Miſſal, may be defective any of theſe ſeveral Ways: (s) If the Perſon conſecrating happen to diminiſh or alter any of the Words of Conſecration, ſo that the Senſe be varied, or that any one Word belonging to the Form be omitted, then the Tranſubſtantiation is not effected; if by Mixture with any other Grain (which no Prieſt, or Communicant, or any other Perſon, but the Miller that grinds, or he that ſells the Flour, or he that bakes the Wafer or Bread, can certainly know) it be not Wheaten Bread; or if the Bread or Wine be any way ſpoiled, the Conſecration is not done with Effect; (t) or it may happen, in caſe the Prieſt that performs the Office have no Intention to conſecrate the Bread and Wine; or if he be an Atheiſt, or a *Jew* (of which laſt Sort it is frequently found that there are many in *Spain* and *Portugal*); or if he be not a Prieſt, *i. e.* was not rightly baptized or ordained, (u) as to the Matter, or Form, or the Intention of him that baptized or ordained him; or if that Baptiſm or Ordination was done by one

(s) Rom. Miſſ. of Defects, p. 35. (t) Ibid. p. 34. (u) Ibid. p. 36.

that

that was no Prieſt himſelf; or if the Conſecration of the Elements in the Sacrament be not performed (x) with a low Voice (and in caſe it be ſo performed, it is impoſſible for a Lay-Communicant to know whether the Senſe be not varied or altered, or whether there be no Words left out); or if the ſame be performed in the vulgar Tongue (and if it be not, no Perſon that is ignorant of the *Latin*, as moſt Women, and many Men are, can know whether it be or be not done as it ought) then the Conſecration is not rightly performed, nor the Tranſubſtantiation effected. For if any of theſe Defects happen (y), the Bread and Wine is held, by that Church itſelf, not to be tranſubſtantiated; and conſequently the Object worſhipped is ſtill Bread and Wine, whereby the Adoration is paid, even according to their own Doctrine, to a Creature, which is Idolatry. So that were there nothing elſe to be ſaid againſt the Belief of this Article of Faith in the *Roman* Church, yet theſe Difficulties and Requiſites conſidered, I think I may fairly pronounce, that All Papiſts believing as that Church directs, and practiſing the Worſhip She commands, muſt, for any Thing they can poſſibly know to the contrary, be guilty of Idolatry! Which ought to ſtrike a ſerious and conſidering Papiſt with the greateſt Horror imaginable!

To this I know it is ſometimes alledged by the Defenders of that Church (eſpecially when they are endeavouring to convert a Proteſtant,

(x) Counc. Trent, ſect. 22. ch. 9. (y) Rom. Miſſ. p. 34, 35.

or confirm a Papiſt whom they think wavering) that it is impoſſible to imagine, that the wilful Default of ſuch as are to prepare the Bread and Wine; or any Defect in the Elements; or the Wickedneſs of the Prieſt who is to perform the Conſecration (if he could be guilty of ſo great a Villainy, as the not intending duely to conſecrate the Elements) ſhould hinder the Tranſubſtantiation, and thereby make an innocent Perſon that receives the ſame, guilty of the Sin of Idolatry. They may alledge this as long as they pleaſe, but what I aſſerted is nevertheleſs the natural Conſequence of the Tenets, which they do poſitively hold and teach; for it is plainly the Doctrine of the Church of *Rome*, that in caſe there happens any of the afore-mentioned Defects, and particularly *if the Intention of the Prieſt be wanting*, it is (z) ſufficient to hinder the Tranſubſtantiation, which, unleſs it be effected, they do not themſelves pretend, but that the Elements remain Bread and Wine, as before the Words of Conſecration were pronounced; and then the Bread and Wine being adored by the Communicant, who knows nothing of the Defect, the Adorer idolizes a Creature, which is Idolatry; becauſe all Adoration paid to any Being, but God, is Idolatry. But how ſtrange and hard ſoever this Charge upon the Papiſts, from the Defects of the Elements, or the Wickedneſs of the Prieſts, may ſeem to be, it is not only what they poſitively declare in this Caſe, which is ſufficient to juſtify the Charge; but it is agreeable

(z) Rom. Miſſ. p. 34.

to

to the like abſurd and impious Doctrine of theirs in the Sacrament of Baptiſm, and their additional Sacraments of Penance and Abſolution; for the Council of *Trent* anathematizes in ſo many (a) Words, all ſuch as hold that the Intention of the Prieſt is not neceſſary to the due Celebration of their Sacraments, or that do not believe, (b) that where the due Matter, or Form, with Intention is wanting, the Conſecration is not performed. And further declare, (c) that no one ought to flatter himſelf, that he can be ſaved by his own Faith, and abſolved before God, though he have true Contrition and Repentance, unleſs the Prieſt ſeriouſly and truly intended to abſolve him: From whence may be drawn this moſt uncomfortable Inference to the Penitent (I ſpeak with regard to ſuch as believe the Prieſts have Power to abſolve them) that the Prieſt may gravely pronounce the Words of Abſolution over him, and yet that he may be eternally damned, though he is never ſo truly penitent and contrite for his Sins, becauſe the Prieſt is wicked enough, not to *intend* to abſolve him. And here I muſt obſerve, that it can be no Breach of Charity in us to ſuppoſe ſome of the Prieſts wicked enough to uſe the Forms appointed at the Conſecration or Celebration of their Sacraments, without Intention to conſecrate, *&c.* ſince the Church of *Rome* herſelf has thought it poſſible, by declaring, in ſo many Places as ſhe does, that where it is

(a) Counc. Trent, ſect. 7. ch. 1. (b) Rom. Miſſ. p. 34. (c) Counc. Trent, ſect. 7. ch. 6.

wanting, ſuch Sacrament is not duely performed, that is, though it be indeed performed outwardly, yet it will be without Effect; for there will be in that Caſe no Tranſubſtantiation in the Sacrament of the Lord's Supper, nor any Forgiveneſs from thoſe of Baptiſm, Penance, or Abſolution!

I am now to anſwer that Part of your Letter of the 24th of *Auguſt* 1725, which has Relation to your Marriage. You will ſee by my former Letter, as well as by thoſe I have written you this Year, that I have no other Diſſatisfaction to your Marriage, but that your Wife is of the *Romiſh* Church; had it not been for that, I ſhould on the contrary have been highly pleaſed with it, in as much as I hear ſhe is a Woman of Virtue and Diſcretion; and though ſhe is a Papiſt, yet ſhould ſhe be convinced of the Errors of Popery, and forſake them, I ſhould then be very well pleaſed with, and approve of your Choice; but till then, I cannot help being extreamly uneaſy at ſo great an Unhappineſs. You will eaſily imagine from hence, that I am very glad to find by the Poſtſcript to that Letter, that you are not without Hopes of bringing her over to your Religion (God grant it may be ſo); for which you give the following Reaſons; *viz.* "That ſhe does not allow of the worſhipping "of Images, or the praying to Saints; that ſhe "thinks reading the Scriptures neceſſary; that ſhe "is not of Opinion, that Confeſſion is abſolutely "neceſſary; and that ſhe differs from us in ſcarce "any Thing, but in the real Preſence, Purgatory, and the Difference of Sins; and then "you beg my Prayers for her thorough Converſion."

"sion." I assure you, my Dear, I offer up my Prayers to God for her Conversion very seriously, and I hope God will in his infinite Mercy hear and grant them; which I make no doubt but you will be fully satisfied of, when you see by this Letter, that I have not spared my Pains, but have endeavoured to convince her of the Sins and Errors practised and allowed of, in the Church of *Rome*, by such Arguments, as I hope may be effectual with a Woman of Candour and Sense. Perhaps she and you may both think I might have shortened my own Trouble in writing, and yours in reading, so long an Epistle, by not touching at all on the Subject of Images and Saints; since you say she does not allow of the worshipping of the one, or the praying to the other: But there being two Objects of Idolatry, *viz.* the Praying to Angels, and the Adoration of the Host, which are not mentioned in your Letter amongst those which she disallows, though perhaps they were only omitted, and she may, notwithstanding that Omission, not hold with her Church therein; yet as that does not appear to me, and that there is so close a Connection between the several Branches of Idolatry, as taught and practised in that Church, I was willing to consider that Subject in all its Parts. And the rather, because if she is once satisfied, that that Church is idolatrous in any one Branch of their Belief or Practice, I hope she will think herself bound in Conscience to forsake that Religion, and to hold no Communion with a Church that enjoins its Votaries to live in the Commission of the most flagrant of all Sins; and that (notwithstanding

ſhe ſhould think the reſt of their Doctrines to be true and well-grounded, which I hope to ſhew her they are not, yet that) ſhe ought to follow the Advice and Command of St. *Paul*, in his ſecond Epiſtle to the *Corinthians*, when he exhorts them (d) to fly from the Society and Pollution of Idolaters; ſeeing, as he adds, *the Temple of God*, which Temple he tells them they were, can have no Agreement with Idols, and therefore commands them (e) to come out from amongſt, and to be ſeparate from them; and then aſſures them, as an Encouragement for their ſo doing, that God would be their Father, and they ſhould be his Children: From whence this Inference is very natural; that, as God would be their Father, and they ſhould be his Children, if they did forſake Communion with Idolaters; ſo, by Parity of Reaſon, that he will not be their Father, nor ſhould they be his Children, if they did not.

I ſhall now conſider the reſt of the Articles you mention, either as allowed or diſallowed of by her; which I ſhall do very briefly, becauſe, as I ſaid before, having fully ſhewn the Sinfulneſs of the Idolatry practiſed in the Church of *Rome*, I have thereby ſhewn, not only how dangerous it is to continue therein, but likewiſe how neceſſary it is to leave it; that having been the crying Sin that God has always found fault with at all Times, and in all Nations; as may be ſeen throughout the whole Scripture of the Old Teſtament. That Sin was ſo provoking in his

(d) 2 Cor. vi. 16. (e) Ibid. ver. 17, 18.

Sight,

Sight, that it was always the Cauſe of his withdrawing his Protection from the Children of *Iſrael*, and of his delivering them up to their Enemies; as you may read in almoſt every Chapter of the Books of the Prophets. And in the New Teſtament, St. *John* cloſes his general Epiſtle with bidding them, to whom he wrote, (f) to keep themſelves *from Idols*; as if it were placed laſt, and ſeemingly without any Relation to the Context, on purpoſe that they ſhould take the greater Care to obſerve that particular Precept. St. *Paul* likewiſe cautions the *Corinthians* not to be (g) *Idolaters*, leſt they ſhould be overthrown or deſtroyed as the *Iſraelites* were; the Example of whoſe Puniſhments ought to teach them to avoid falling into the like Sin, becauſe thoſe Things were written for their Admonition: And then bids them *flee from Idolatry*; for they could not be Partakers of the Cup or Table of the Lord, and the Cup or Table of Devils; there being ſo great a Contrariety between the Service of God and the Service of Idols, which is the Service of Devils, that they could not be Partakers of both. And therefore whenſoever Idolatry is enjoined or practiſed in any Church, it is a ſufficient Reaſon of itſelf, without any other, to lay an Obligation upon its Members to withdraw from its Communion: So that though the Falſeneſs of the other Points in queſtion between us, may aggravate the Sinfulneſs of continuing in Communion with the Church of *Rome*, yet

(f) 1 John v. 21. (g) 1 Cor. x. 7. 5. 11, 14, 19, 20, 21.

the

the Truth of ſuch Points (ſuppoſing, but not granting, that were the Caſe) would not be ſufficient to juſtify Continuance with her, or to render her Communion innocent.

I obſerve you ſay, ſhe holds it neceſſary to read the Scriptures; to confirm her in which Perſuaſion, I recommend to her the reading of Archbiſhop *Tillotſon's Rule of Faith*: Wherein ſhe will find how much a more excellent Way the Scriptures muſt needs be, of conveying to us the Knowledge of God's Will, than that much-cried-up one amongſt the Papiſts, of oral Tradition. The Happineſs of having the Scriptures to guide us is, by St. *Peter*, preferred even before the Hearing of a Voice from Heaven: For, after he had mentioned, that (h) *it was from his own Experience, that he made known to them* (to whom he wrote his Epiſtle) *the Power and Coming of our Lord Jeſus Chriſt, he being an Eye and Ear-witneſs of his Transfiguration*, when he heard a Voice from Heaven, declaring him to be the *Well-beloved Son of God*, he ſays, (i) *There was yet a more ſure Word of Prophecy*, which he praiſes them for taking heed to, *ſince no Prophecy of the Scripture was of any private Interpretation, but holy Men ſpoke as they were moved by the Holy Ghoſt.* Agreeably to what St. *Paul* tells *Timothy*, when he commends him (k) *for having known the holy Scriptures from his Childhood*; that *all Scriptures were written by the Inſpiration of God, and were proper for Doctrine, for Reproof, for Correction,*

(h) 2 Pet. i. 16, 17. (i) Ibid. ver. 19, 20, 21.
(k) 2 Tim. iii. 15, 16, 17.

for

for Inſtruction in Righteouſneſs, that the Man of God (or all Chriſtians) *might be perfect, and thoroughly furniſhed unto all good Works.* (i) *For they were written for our Admonition, and for our Learning, and are able to make us wiſe unto Salvation*; the reading whereof is alſo recommended by our Saviour, when he tells the *Jews*, that (k) *they ſhould ſearch the Scriptures, for they are they which teſtify of him.* The royal Prophet, amongſt other Deſcriptions of a Man that might be termed *bleſſed*, ſays, (l) *That his Delight is in the Law of the Lord, and in his Law will he meditate*, or exerciſe himſelf, *Day and Night*; and (m) *That his own Practice was to meditate on God's Precepts*; and (n) *That God's Word was a Lamp unto his Feet, and a Light unto his Paths.*—That your Wife may then meditate on God's Word with the greater Advantage to her Soul, I would adviſe her to learn the Collect for the Second *Sunday* in *Advent*, and to repeat it to herſelf whenever ſhe is going to hear or read any Portions of the holy Scriptures: It is my own Practice; and I verily believe I may ſay, I have reaped Benefit from my conſtantly uſing that Prayer before my reading the Scripture; which I likewiſe recommend to your own Practice. I would likewiſe adviſe you both, that, when you read of any Promiſes of Pardon to repenting Sinners, you would put up a ſhort Ejaculation to God, that he would in like Manner grant you Forgiveneſs thro' the Merits of Chriſt,

(i) 1 Cor. x. 11. Rom. xv. 4. 1 Tim. iii. 15. (k) John v. 39. (l) Pſalm i. 2. (m) Pſalm cxix. 15. (n) Ibid. ver. 105.

upon

upon your true Repentance; any Threatenings againſt obſtinate Offenders, that he would be pleaſed to turn your Hearts, give you his reſtraining Grace, prevent your Impenitence, and avert his Judgments from you, for the Sake of his well-beloved Son; when you meet with any plain Paſſages in Scripture for Inſtruction in Righteouſneſs, then praiſe God for his Mercy in affording Sinners ſo clearly the Knowledge of what he would them believe and practiſe; any Paſſages in holy Writ which are too obſcure and hard for you to comprehend, pray, that God would be pleaſed, in his good Time, to enlighten your Underſtanding to know his Will, or at leaſt not to impute to you the Want of ſuch Knowledge; and, like the Man that came to our Saviour to have his Son healed, profeſs, that (m) *though you believe*, yet you do, with the greateſt Sincerity, deſire *that he would help your Unbelief* (n). When you have thus piouſly offered up the Sacrifice of your Hearts to God, you may aſſure yourſelves, that he will, of his infinite Goodneſs, afford you all the Light and Grace which he thinks neceſſary for you; and, that what he does not afford you, he will not require of you; for Chriſt has told us, (o) *That if any Man is deſirous to do the Will of God, he ſhall know of the Doctrine whether it be of God*; but if we wilfully ſhut our Eyes againſt, or will not make uſe of, the Means of Grace that are afforded us, he is no Ways bound irreſiſtably to open them for us. I think theſe Rules for reading the Scriptures con-

(m) Mark ix. 24. (n) By which is meant not abſolute Infidelity, but only Imperfection in Belief.

(o) John vii. 17.

ſtantly,

ſtantly, or at leaſt frequently practiſed with humble and ſincere Attention, muſt, by God's Grace, have a good Effect upon your Lives and Converſations, and make you (n) *blameleſs and harmleſs, the Children of God, without Rebuke, in the Midſt of a crooked and perverſe Generation*; and (o) *that others, ſeeing your good Works, will glorify your Father which is in Heaven.* This is what I think ſufficient to ſay, in order to encourage her in her Reſolution, and to ſhew the Advantages and Neceſſity of being thoroughly acquainted with the holy Scriptures.

The next Thing you mention is, That ſhe is not of Opinion, that Confeſſion is abſolutely neceſſary. I ſuppoſe you mean here, Confeſſion to a Prieſt; for Confeſſion to God is abſolutely neceſſary, but that to a Prieſt is not ſo; nor do I believe it would be thought ſo, even in their Church, were it not very ſtrenuouſly inculcated into the Minds of the Laity by the Prieſts, becauſe they can by Means thereof maintain their too great Authority the better. You will have taken Notice, that I have already, in this Letter (p), juſt mentioned how uncomfortable that Doctrine muſt needs be which teaches, That let a Penitent in the Church of *Rome* be never ſo ſerious in his Repentance, and truly contrite for his Sins, yet that his Salvation intirely depends upon the Pleaſure of the Prieſt, who may, it is true, pronounce the Words of Abſolution to him, but without intending to abſolve him;

(n) Philip. ii. 15. (o) Matt. v. 16. (p) See before, page 101.

without

without which Intention the Abſolution is held by that Church to be invalid (q); and therefore for any Efficacy from that Abſolution the Penitent may be damned; and, if another Part of their Doctrine be true, he not only may, but muſt be, damned, when the Prieſt does not intend to abſolve him; becauſe the Council of *Trent* (r) hold the adminiſtering the Sacrament of Penance neceſſary to Salvation in all that fall, or ſin after Baptiſm; and, as no Sacrament can be valid without the Intention of the Prieſt (s), therefore, where Penance and Abſolution are impoſed and given without Intention, they can be of no Efficacy, and conſequently the Perſon depending thereon, if that Doctrine be true, muſt be damned. I repeat this only with Deſign to ſhew a conſidering Papiſt, the Abſurdity and Impiety of the *Romiſh* Doctrine of Confeſſion to a Prieſt, whoſe Intention to abſolve the Penitent (which is what he aims at by his confeſſing to him) is held neceſſary in that Church, to effect his Pardon in the next World; for, with reſpect to the Thing itſelf, or to us Proteſtants, it is of no Moment at all whether the Prieſt does, or does not, intend his Abſolution ſhould be efficatious, becauſe we do not depend either upon his Intention, or Abſolution, but upon God only for our Pardon; believing the Prieſts to have no other Power of Abſolution, than what is merely declaratory; that is, to declare and pronounce, *That God will pardon and abſolve thoſe who do truly*

(q) Council of Trent, ſect. 7. ch. 6. (r) Ibid. ſect. 14. ch. 2. (s) Ibid. ſect. 7. ch. 1.

and

and ſincerely repent of their Sins, and unfeignedly believe the Goſpel (t); which is all the Power we believe them to have in this Matter. Beſides, the Doctrine of Confeſſion, as practiſed in the Church of *Rome*, has a Tendency to make People more wicked than they would be, if they had a true Notion of confeſſing to God only: For, if I am not miſtaken in the Practice amongſt the *Romaniſts*, the Manner of their Confeſſion, the Eaſineſs of procuring the outward Abſolution of the Prieſt (for whether his inward Intention go with it, or not, cannot be known by the Perſon confeſſing) and the Satisfaction they think they make for their Sins, by ſuffering the Penances impoſed upon them as a commutative Satisfaction, are much more like to embolden them to continue in the Commiſſion of their Sins and Impieties, than effectually to deter them from repeating the ſame, or from committing the like again: For it is certain, that the Love of Sin, in the Generality of Mankind, is ſo great, that ſo long as they believe themſelves aſſured of Pardon upon confeſſing their Sins to a Prieſt, and receiving his Abſolution, which they (not knowing his inward Thoughts) believe to be efficacious to their Salvation, there is no Penance can be thought of but they would willingly undergo it, if they could thereby wipe off the old Score, that ſo they might begin again; and in this Manner continue alternately confeſſing, and ſinning afreſh: Whereas our Doctrine, that Confeſſion muſt be made to God only, and

(t) Form of Abſolution in the Morning and Evening Service in our Liturgy.

that

that with the greateſt Sorrow, and the trueſt Contrition, for our Sins; with the moſt ardent Deſires, that he would be pleaſed, for the Sake of Chriſt Jeſus our Lord, to forgive us the Guilt and Puniſhment of thoſe Sins which we thus ſeriouſly repent of, and unfeignedly reſolve to forſake, muſt have a very different Effect. This Manner of confeſſing ourſelves to God, which keeps us ſtill penitent before that awful Majeſty who we are ſenſible knows our Hearts, and whether our Repentance is truly ſincere or not, and whom we know we cannot deceive; I ſay, this Doctrine and Practice muſt be much more productive of a holy Life, and of that Abhorrence which we ought to have for Sin; and be much more likely to make us careful to avoid the Commiſſion of what requires ſo ſtrict and ſolemn an Humiliation and Repentance, than that of confeſſing our Sins to a Prieſt, at ſuch and ſuch ſet Times, which, after we are a little uſed to, like plunging into the Water, ceaſes to be any Pain or Uneaſineſs, and becomes familiar to us, and is looked upon, I am verily perſuaded, by moſt Perſons, to be Matter of mere Form. Further, the Notion of Abſolution is impertinent and nonſenſical, if it be meant in any other Senſe than that of being declaratory or optative; *declaratory*, in pronouncing that *Almighty God, of his great Mercy, hath promiſed Forgiveneſs of Sins to all them that with hearty Repentance, and true Faith, turn unto him* (u); optative, in wiſhing

(u) The Form of Confeſſion and Abſolution in the Communion Service of the Engliſh Liturgy.

that

that *he would have Mercy upon all thoſe who acknowledge and bewail their manifold Sins and Wickedneſs*, from time to time moſt grievouſly committed, by *Thought*, *Word*, or *Deed*, againſt his divine Majeſty; and praying, *That he would pardon and deliver thoſe who do earneſtly repent, and are heartily ſorry for their Miſdoings*, and *whoſe Sins are grievous, and an intolerable Burden, unto them:* For, though there is another Form of Abſolution uſed by ſome of our Miniſters, when the ſick Perſon heartily deſires it (x), that carries with it ſeemingly a more poſitive Senſe (the literal Wording whereof I cannot ſo perfectly juſtify) yet the Meaning of it is ſtill the ſame with the Two other Forms already mentioned; as we muſt certainly conclude from hence, That, were it intended to be underſtood as abſolutely efficacious to the Salvation of the Perſon to whom it is ſpoken (as the Words, without further Conſideration, ſeem to imply) there would have been no need of the Collect or Prayer that (does not go before, but) immediately follows the pronouncing the Abſolution; in the uſing of which Prayer, the Prieſt, by ſaying, *Let us pray*, exhorts and invites not only the ſick Perſon himſelf, but likewiſe all the other Communicants that are there (if there be any other Perſons preſent, as there moſt commonly is) to join with him in praying to God; *who, according to the Multitude of his Mercies, puts away the Sins of*

(x) Form of Abſolution in the Viſitation of the Sick. *Engliſh* Liturgy.

thoſe who truly repent (y); that for as much as the Penitent puts his full Truſt only in God's Mercy (not in the Abſolution he had received the Moment before from the Prieſt) he (God) *would not impute unto him his former Sins, but ſtrengthen him with the bleſſed Spirit*; and then concludes by praying, *That, when he is pleaſed to take him hence, he would take him into his Favour* (it is not ſaid for the Sake, or by Virtue, of the Prieſt's Abſolution, but) *through the Merits of his moſt dearly beloved Son Chriſt Jeſus our Lord*: I ſay, the Notion of Abſolution, in any other Senſe than this, is impertinent and nonſenſical: *Impertinent*, to *plague* Mankind with obliging them to believe, that the Abſolution of a Prieſt is any otherwiſe neceſſary than only, *in general*, by declaring, that God will forgive all thoſe who bewail their own Sinfulneſs, and confeſs themſelves unto God, with full Purpoſe to amend their Lives; and, *in particular*, by wiſhing or praying (z), That the Perſons, who cannot, perhaps, quiet their own Conſciences, by Reaſon of the Heinouſneſs of their Sins (and therefore come to a Prieſt for Counſel and Comfort) may be of the Number of thoſe who receive the Benefit of Abſolution according to the Miniſtry of God's Word, who hath promiſed Pardon to all them that with hearty Repentance, and true Faith, turn unto him: *Nonſenſical*, to ſuppoſe that God would give away his own Power of pardoning a Sinner, and grant

(y) Collect next after the ſaid Abſolution.

(z) Exhortation to prepare for receiving the Communion. *Engliſh* Common Prayer-Book.

ſuch

ſuch a ſupereminent Privilege to his Miniſters, as (if I may be allowed to uſe the Expreſſion) would make a Divorce between his Power and his Juſtice, or his Mercy; for that muſt be the Caſe, if the Miniſter or Prieſt hath an abſolute Option whether he will effectually grant a Sinner his Pardon in the next World, or not. Becauſe, if the Abſolution of a Prieſt, pronounced ſeriouſly, and with Intention really to ſave the Perſon confeſſing, be abſolutely efficacious to procure him the Pardon of his Sins, by virtue of the Power which it is pretended was committed to the Prieſts for that Purpoſe by Chriſt (and if he hath not this Option, or that his Abſolution be not abſolutely, but only conditionally (if God ſees fit) efficacious to the Salvation of the Sinner, ſuch Popiſh Prieſt, and his Abſolution, have really no greater Power or Virtue than what we allow to our Proteſtant Miniſters, and their Abſolution, which is to be declaratory or optative only; and then the Pother and Rout they make about this Matter is of no Moment, but is vain and ridiculous; but, if it hath that Privilege of abſolutely pardoning) then the Sinner (whatever in the mean Time becomes of him in Purgatory, which ſhall be conſidered of hereafter) muſt ſooner or later go to Heaven: So that though God ſees the Heart of the Perſon abſolved, and knows that he is an Hypocrite, and not truly penitent, yet he has it not in his Power to condemn him to Hell, or to diſannul in the next World, the Pardon given him by the Prieſt in this: And, on the contrary, ſeeing Penance and Abſolution are held neceſſary to Salvation, if the Prieſt re-

fuſes to abſolve a Sinner, or (which is all one with them) does not do it with a ſerious and full Intention that the Penance he impoſes, or the Abſolution he pronounces, ſhould be efficacious to the Sinner's Salvation; though God ſees his Heart, and knows that he is truly penitent, and that he intends to lead a new Life; and is one of thoſe, who not only (a) *confeſſes with his Mouth the Lord Jeſus, but believes in his Heart, that God hath raiſed him from the Dead*; as likewiſe, that (b) *he has recovered himſelf out of the Snare of the Devil, by Repentance, which God has vouchſafed him to the Acknowledgment of the Truth*; yet the Mercy of God cannot be exerciſed towards ſuch a Sinner in the next World, becauſe he is precluded therefrom, by reaſon that the Prieſt, upon his Confeſſion, did not impoſe his Penance, and give him Abſolution, with Intent that they ſhould be efficacious to his Salvation.

As to her Belief of the real Preſence; if ſhe means thereby, as I am afraid ſhe does, what the Church of *Rome* does by Tranſubſtantiation, *viz.* The Change, or Tranſubſtantiation, of the Bread and Wine into the natural Body and Blood of Chriſt; I hope I have ſaid enough already in the foregoing Part of this Letter, under the Head of Idolatry in adoring the Hoſt, to convince her, both from Scripture and Reaſon, that the Thing is not only impoſſible, but that our Saviour never intended to have his Words underſtood in that Senſe; to which I ſhall therefore refer her back, having there ſaid what I thought the Subject re-

(a) Rom. x. 9. (b) 2 Tim. ii. 25, 26.

quired,

quired, that I might avoid the Neceſſity of mentioning it over again in this Place. But if by real Preſence ſhe means, that (c) whenever, with a true penitent Heart, and lively Faith, we receive the holy Sacrament, we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; and that when we receive the Creatures of Bread and Wine (d), according to the holy Inſtitution of Chriſt, and in Remembrance of his Death and Paſſion, we become Partakers of his moſt bleſſed Body and Blood, and that (e) by ſo duly receiveing thoſe holy Myſteries, we are fed with the ſpiritual Food of his moſt precious Body and Blood; and do thereby become very or true Members, incorporate in the myſtical Body of Chriſt, which is the bleſſed Company of all faithful People. If this Suſtenance of the Soul, this ſpiritual Food, this ſpiritual Preſence, and not the corporeal Preſence, of Chriſt's natural Fleſh and Blood, be what ſhe means by real Preſence (and a Spirit is as truly a Being, or real Eſſence, as a Body is) it is the ſame that we Proteſtants believe; which I think it is impoſſible for Words to expreſs better than thoſe do that our Church hath made uſe of, in the Rubrick after the Office for the Communion of the Sick, and in the Articles of our Church, concerning the Lord's Supper; with both which Quotations I ſhall cloſe this Head: (f) "That if a Man, by Reaſon of

(c) Exhortation before the Communion. *Engliſh* Liturgy. (d) Prayer of Conſecration. (e) Second Thankſgiving after receiving. (f) Rubrick after the Office for the Communion of the Sick. *Engliſh* Liturgy.

" Extremity of Sickneſs, or other juſt Impedi-
" ment, do not receive the Sacrament of Chriſt's
" Body and Blood, the Curate ſhall inſtruct him,
" that if he do truly repent him of his Sins, and
" ſtedfaſtly believe that Jeſus Chriſt hath ſuffer-
" ed Death upon the Croſs for him, and ſhed
" his Blood for his Redemption, earneſtly re-
" membering the Benefits he hath (or reaps)
" thereby, and giving him Thanks therefore (or
" for the ſame) he doth eat and drink the Body
" and Blood of our Saviour profitably to his
" Soul's Health, although he doth not receive
" the Sacrament with his Mouth." (g) " To
" ſuch as right worthily, and with Faith, re-
" ceive the ſame, the Bread which we brake is
" a Partaking of the Body of Chriſt, and like-
" wiſe the Cup of Bleſſing is a Partaking of the
" Blood of Chriſt. The Body of Chriſt is
" given, taken, and eaten in the Supper, only
" after an heavenly and ſpiritual Manner. And
" the Means whereby the Body of Chriſt is re-
" ceived, and eaten in the Supper, is, Faith."
(h) " The Wicked, and ſuch as be void of a
" lively Faith, although they do carnally and
" viſibly preſs with their Teeth the Sacrament
" of the Body and Blood of Chriſt; yet in no-
" wiſe are they Partakers of Chriſt, but rather
" do eat and drink the Sign or Sacrament of ſo
" great a Thing (i)." But, if Tranſubſtantiation
be true, they muſt not only receive the Sign or

(g) 28th Article of Religion. (h) 29th Article of Religion. (i) This is what St. *Paul* calls *eating unworthily*, i. e. not diſcerning, *the Lord's Body*, 1 Cor. xi. 27, 29.

Sacrament

Sacrament (that is, the Myſtery) of ſo great a Thing, but the Thing itſelf, the very natural Body and Blood of Chriſt.

As to her Belief of the Difference of Sins: Though I ſhall plainly and poſitively affirm with the Scripture, that (h) *whoſoever committeth Sin, tranſgreſſeth the Law*, and that (i) *all Unrighteouſneſs is Sin*, and, conſequently, that all Unrighteouſneſs renders us liable to the Puniſhment threatened to the Tranſgreſſors of God's Laws, which would certainly be inflicted upon us, were it not for that full, perfect, and ſufficient Sacrifice, that Chriſt Jeſus made of himſelf, by which we are told, in the ſame Scripture, that he hath obtained eternal Redemption for us; when (k) *by his own Blood he entered once into the holy Place, having appeared in the End of the World to put away Sin by the Sacrifice of himſelf:* I ſay, though Sin (*i. e.* all Sin) is the *Sting of Death*, yet I would not be miſunderſtood as if I affirmed or thought, that all Sins were equally offenſive to God in Degree as well as in Kind; or, that there was no Difference between the Heinouſneſs of one Sin and another: No, I am far from thinking ſo; for, doubtleſs, without Provocation, wilfully to maim, or cut off a Man's Leg, or his Arm, though it be a very grievous Sin, yet it carries a much leſs Degree of Guilt with it, than premeditately, without Provocation, and in cool Blood, to take away his Life. But what I ſhall contend for is, that, though one Sin may be more or leſs heinous than another, and will

(h) 1 John iii. 4. (i) 1 John v. 17. (k) Heb. ix. 12, 26.

therefore (l) *be puniſhed with fewer or more Stripes*; yet, that all Sins are in their own Nature damnable, the leaſt as well as the greateſt; agreeable to what St. *James* tells us, when he argues concerning the Breach of the Law; that (m) *he that offendeth in one Point, is guilty of all: For he that ſaid, Do not commit Adultery, ſaid alſo, Do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Tranſgreſſor of the Law.* So it is as to other Sins; he that covets his Neighbours Goods, though it be not ſo much to the Detriment of his Neighbour, is guilty of Sin, and tranſgreſſeth the Law of God, as well as he that ſteals them from him; he that tells a Lie, as well as he that bears falſe witneſs againſt his Neighbour. But, though Puniſhment is due to every Tranſgreſſion; yet, being moſt expreſly and frequently aſſured, in the Scriptures of the New Teſtament, that (n) *Chriſt Jeſus was manifeſted to take away our Sins*, that is, the Puniſhment as well as the Guilt of them; and (o) *was ſent into the World, to the End that all that believe in him ſhould not periſh, but have everlaſting Life*; being made our Advocate with the Father, and the Propitiation for our Sins; we have Reaſon to hope, that though we have (p) *all ſinned, and come ſhort of the Glory of God* (that is, have forfeited the Enjoyment of Heaven, which glorious State God deſigned for us) yet, that *being juſtified freely by his Grace, through the Redemption that*

(l) Luke xii. 47, 48. (m) James ii. 10, 11. (n) 1 John iii. 5. (o) John iii. 16. (p) Rom. iii. 24, 25.

is

is in Chriſt Jeſus, and through Faith in his Blood, we ſhall have *the Remiſſion of our Sins that are paſt*; for, as it is (q) *through him that Forgiveneſs of Sins is preached, and by him that all that believe are juſtified, from what they could not be juſtified by the Law of* Moſes; to which I may add, nor by any other Law: So, our Juſtification is not occaſioned by the Difference of the Nature of Sins, as if ſome Sins had no Guilt, and that therefore no Puniſhment was due to them; but our Juſtification is the Conſequence of that full Satisfaction that was made for us by Chriſt, and of the Merits of his Death, who (r) *was wounded for our Tranſgreſſions, and through whoſe Stripes we are healed, becauſe the Chaſtiſement of our Peace was upon him; who was delivered for our Offences, and was raiſed again for our Juſtification.*

This Explanation at once gives us all the Hope we can reaſonably deſire, that from the alone Merits of Chriſt's Satisfaction the juſt Judgments due to our Sins ſhall not be inflicted on us in the next World, unleſs we wilfully perſiſt in the Commiſſion of them; and at the ſame Time deſtroys the Notion, that any Sins are venial in their own Nature; as the Church of *Rome* teaches, who ground their Defence of that Doctrine upon the Words of St. *John*, when he ſays, (s) *There is a Sin unto Death, and a Sin not unto Death*; but this is an Error that has ariſen from their miſtaking his Senſe; for the Meaning of that Paſſage is not, that ſome Sins are mortal, and

(q) Acts xiii. 38. 39, (r) Iſaiah liii. 5. Rom. iv. 25. (s) 1 John v. 16, 17.

others

others venial; but that though all Sins are mortal in themſelves, yet that ſome of them will not be ſo to the Children of God; becauſe by the Merits of Chriſt, upon their true Repentance, their Sins will be forgiven them, not being of the Number of thoſe Sins that are unto eternal Death. I therefore take the true Meaning of that Paſſage to be; that by Sins there ſaid to be unto Death, are meant thoſe Sins which are of ſo deep a Dye, as to have occaſioned Declarations in Scripture of their being uncapable of Pardon in the next World; and that by thoſe which are ſaid not to be unto Death, are meant ſuch as (though very great) are nevertheleſs not uncapable of Forgiveneſs in the Life to come; but not ſuch as are venial in their own Nature, of which the very Notion or Belief is a mere Jeſt, and a Contradiction in Terms. Of the former Sort there are two, *viz.* the Sin againſt the Holy Ghoſt, and the Sin of Apoſtacy. That againſt the Holy Ghoſt our Saviour himſelf has told us, (t) *ſhall never be forgiven, either in this World or in the other:* And that of Apoſtacy is repreſented by the Apoſtles of our Lord to be uncapable of Forgiveneſs; for St. *Paul* tells the *Hebrews*, That (u) *if they who have taſted of the heavenly Gift; and have been made Partakers of the Holy Ghoſt, and of the Powers of the World to come; ſhall fall away* (that is, fall back to the *Jewiſh* or Heatheniſh Worſhip) *it is impoſſible to renew them again unto Repentance*; for Chriſt having been (x) *once offered to bear the Sins of many*, there re-

(t) Matth. xii. 31, 32. (u) Heb. vi. 4, 6.
(x) Heb. ix. 28.

mains

mains no more (or further) Sacrifice for the Sins of thoſe who apoſtatize from Chriſtianity, and have thereby *trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith they were ſanctified, an unholy Thing.* And St. *Peter* tells thoſe to whom he wrote, That (y) *if after they have eſcaped from the Pollutions of the World, through the Knowledge of our Lord and Saviour Jeſus Chriſt (i. e.* have embraced Chriſtianity) *they are again intangled* (turned back to their former Religion) *the latter End muſt be worſe than the Beginning, becauſe it had been better for them not to have known the Way of Righteouſneſs, than after they have known it to turn from the holy Commandment delivered unto them*; in as much as by ſo doing they reject the Covenant of Grace and Mercy in Chriſt. But, as the former of theſe Sins could only be committed by thoſe, who attributed the Works and Miracles that Chriſt (z) wrought, to the Influence and Aſſiſtance of *Beelzebub*, Prince of the Devils, inſtead of believing them to be wrought by the Power or Finger of God; ſo the latter of them can only be committed by ſuch as forſake the Chriſtian Religion, and turn Pagans, *&c.* whoſe Repentance is (ſo long as they continue in that apoſtate State) impoſſible to be renewed. From whence it is plain, that they who, at this Time of Day, do ſincerely believe, that our Lord and Saviour Jeſus Chriſt was the Son of God, and who do not apoſtatize from his Religion, have no need in the leaſt to ter-

(y) 2 Pet. ii. 20. (z) Luke xi. 15, 20.

rify

rify themſelves with the Denunciations threatened againſt thoſe Sins which are ſaid to *be unto Death*, or unpardonable in the next World; the Nature of both which Sins is ſo very criminal, as to occaſion the Apoſtle's telling the Perſons he wrote to, that (a) *he did not ſay they ſhould ſo much as pray for thoſe that were guilty of them.* By the latter, thoſe which are ſaid *not to be unto Death*, muſt be meant all ſuch Sins as, though very great, are nevertheleſs capable of being pardoned in the next World, through the Merits of Chriſt, upon our true Repentance; and are therefore moſt commonly, though not always, puniſhed here by Sickneſs, and other Marks of God's Diſpleaſure, inflicted from himſelf upon Sinners, in order to make them reflect on the grievous Demerit of Sin, and bring them to a due Conſideration of the Evil of their Doings, that ſo they might avoid the Damnation of Hell, and by calling their own (b) *Ways to Remembrance* (like *David*) *turn their Feet to God's Teſtimonies*; (c) *and by rending their Hearts, rather than their Garments, might turn unto the Lord; who is gracious and merciful, ſlow to Anger, and of great Kindneſs, and repenteth him of the Evil.* For it is natural for People, when they are viſited with Afflictions of any Sort, to remember the Evil of their Ways, and bring forth Fruits meet for Repentance, by the Amendment of their Lives; in which Caſe God has declared, (d) *That when the wicked Man turneth away from*

(a) 1 John v. 16. (b) Pſal. cxix. 59.
(c) Joel ii. 13. (d) Ezek. xviii. 27.

the

the Wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive. When, therefore, we ſee our Brother ſin a Sin that is not unto Death (a Sin not expreſly declared in Scripture uncapable of Pardon) we are obliged, according to the Precept here injoined by the Apoſtle (e), to pray for him, that God would ſpare him his Life, and give him Space for Repentance, and ſhew him his Mercy, not weighing his Merits, but pardoning his Offences, and recovering him to his former State of Health. That this is the Meaning of this Paſſage mentioned by St. *John*, may be further gathered from the Context; for, in ſeveral Places of this Chapter, he ſays, that (f) *he that believeth on Jeſus Chriſt, is born of God, and keeps his Commandments*; and that *he that hath the Son, or believeth on the Son, hath Life*; and that *whoſoever is born or begotten of God ſinneth not, and keepeth himſelf, and that wicked one toucheth him not*; that is, he that believeth in Jeſus keepeth himſelf from ſinning unto Death, or from being overcome by the Devil to ſuch a Degree, as to blaſpheme the Miracles of our Saviour, or to forſake his Religion: And, therefore, ſhould any Perſon be guilty of thoſe Sins unto Death, as (g) ſuch Perſon may then well be ſaid to have made God a Liar, by not believing, or not continuing to believe, the Record that God gave of his Son, and conſequently not to have Life; ſo he does not ſay (does not injoin) that they ſhould

(e) 1 John v. 16. (f) 1 John v. 1, 3, 12, 18.
(g) 1 John v. 10, 12, 16.

pray

pray for it: But, that ſhould any one be guilty of committing ſuch Sins as are common, and which, though very great, are not unto Death, being ſuch as the Scriptures declare ſhall be pardoned upon Repentance, through the Merits of Chriſt, he then injoins them to pray for them. This muſt be the Meaning of this Paſſage, or elſe the Apoſtle's Argument, in this and the third Chapter, would prove too much, and conſequently be good for nothing: (h) *For, if he that is born of God, or abideth in him, ſinneth not, or doth not commit Sin; then whoſoever ſinneth, or doth not Righteouſneſs, hath not ſeen him, neither known him, nor is born of God, nor is of God.* But, (i) *there is no Man living that ſinneth not: For if we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in us*; therefore, if whoſoever ſinneth is not of God, no Man living is regenerated, and made the Child of God by Adoption and Grace, or is born of God, or is of God; and, if no Man living is regenerated, and made the Child of God, then Chriſt, who came into the World to ſave Sinners, *is dead in vain:* From whence we muſt conclude, that the Apoſtle does not here mean, that whoſoever is born of God, ſinneth not the common Sins, for which our Saviour is the Propitiation; but ſinneth not the uncommon and unpardonable Sins of Blaſphemy againſt the Miracles of Chriſt, wrought by the Operation of the Holy Ghoſt; or that of apoſtatiſing from his Religion. There

(h) 1 John iii. 6, 9.—v. 12, 18.—iii. 6, 10.
(i) 2 Chron. vi. 36. 1 John i. 8.

is

is then no Colour from this, or any other Text in Scripture, whereon to ground the Doctrine of venial Sins; the Belief whereof is of very dangerous Conſequence to the Souls of Men: For, were it as true, as it is *falſe*, that ſome Sins are of that Nature, yet, as no one whatever, even amongſt the moſt orthodox of the Church of *Rome*, can, or ever could, exactly tell which they are; or, ſuppoſing any of them to be ſo, whether ſeveral, or how many of them, may not together amount to ſuch a Sin as they call mortal, and ſtands in need of the deepeſt Contrition and Repentance; or whether the Circumſtances attending the Commiſſion of them, may not render them damnable, or change them from being venial to mortal; it is certain, that this Opinion tends very much to render us familiar with Sin; ſo that by getting the Habit of committing thoſe that are eſteemed ſlight ones, we may come to commit thoſe that have greater Degrees of Wickedneſs in them: For the Boundaries between them, if any at all, being very narrow, they may be eaſily paſſed over. It is therefore incumbent upon us, from the Danger attending them, not only to avoid the Commiſſion of all Sins whatſoever, but even, as the Apoſtle directs us, (k) *to abſtain from all Appearance of Evil*; and to hold with Proteſtants, that, though one Sin may have, and certainly hath, more Guilt in it, and is therefore liable to greater Degrees of Puniſhment, than another; yet, that every Sin is, in its own Nature, damnable: The

(k) 1 Theſſ. v. 22.

dreadful

dreadful Effects whereof we ſhould certainly find, were it not for the Pardon which God, of his infinite Goodneſs, is pleaſed to afford to thoſe who truly repent of them, for the Sake of his Son Jeſus Chriſt our Lord. Thus to believe will make us endeavour, with the utmoſt Diligence and Watchfulneſs, *to walk in Newneſs of Life*, that (l) *our old Man being crucified with Chriſt, the whole Body of Sin may be deſtroyed in us*; by which Means we ſhall truly lead ſuch Lives as the Followers of the holy Jeſus ought to live; conformable to his Intention in coming into the world, which was by giving himſelf for us, not only to redeem us from all Iniquity (m), but likewiſe to purify to himſelf a peculiar People, zealous of good Works. But the Danger of allowing one's ſelf in the Commiſſion of venial Sins, will ſtill further appear, if we conſider, in Two or Three Inſtances, the Difference between the Opinion which the Church of *Rome* has of ſome Sins, that are amongſt the Number of thoſe which they count venial, and the Opinion that St. *Paul* has left us of thoſe very Sins. It is a Doctrine of that Church, that venial Sins do not ſubject us to the Wrath of God; but Fornication is allowed by them to be a venial Sin; therefore Fornication doth not ſubject us (according to their Doctrine) to the Wrath of God. But this is contrary to the Opinion that St. *Paul* had of the Nature of that Sin; for, in his Epiſtle to the *Coloſſians* (n), he reckons For-

(l) Rom. vi. 6. (m) Titus ii. 14. (n) Coloſ. iii. 5, 6.

nication

nication to be one of those Sins that subjected the Children of Disobedience to the Wrath of God; therefore Fornication cannot be a venial Sin. And, in many other Places of his Epistles, but especially throughout the greatest Part of the Sixth Chapter of his First Epistle to the *Corinthians* (o), he inveighs against that Sin, as one of those that would exclude the Committers thereof out of the Kingdom of God: And then says, *That the Body is not for Fornication, but for the Lord; and therefore God forbid that the Members of Christ should be made the Members of an Harlot*; and then concludes with bidding them *flee Fornication, because their Bodies were the Temples of the Holy Ghost.* Again; some of the Casuists of that Church esteem *Lying* a venial Sin; though St. *Paul* (p) places it in the Company of *Anger, Wrath, Malice, Blasphemy*, &c. which he commands (q) *to be put* (or left) *off by those who seek the Things which are above*, where Christ *sitteth at the Right-hand of God*; *and have put on the new Man after the Image of him that created them.* And, in his Epistle to the *Ephesians* (r), he directs those that have been taught in Jesus, *that they put off the old Man, which is corrupt, and put on the new Man, which is created in true Holiness*, or (as it is in the Margent) *Holiness of Truth*; wherefore *they are to speak every Man Truth with his Neighbour.* Further; others of them maintain, that when Papists intermarry

(o) 1 Cor. vi. 9, 10, 13, 15, 18, 19. (p) Col. iii. 8, 9. (q) Ibid. ver. 1, 10. (r) Eph. iv. 21, 22, 24, 25.

with Perſons that then are, or ſhall afterwards turn, Hereticks, the Marriage is void; or at leaſt, that ſuch *Romaniſts* may leave, or depart from, the heretical Perſons, and abſent themſelves from their Bed and Board: Though St. *Paul* was of another Mind; for he thought that, in Matters of conjugal Duties (s), neither of the married Couple had any Power over their own Bodies, without the Conſent of the other; much leſs that they might ſeparate from one another, becauſe of their not being Believers; and he gives a Reaſon why they ought to continue together, becauſe, they might perhaps *ſave* (that is, *convert*) one another: All the Allowance that he gives in that Caſe is, that the Perſons left are not bound to follow the Perſons that ſhall ſeparate from them; which, though a Juſtification of the Perſons left, is none to the Perſons that ſhall ſo leave them. Thus you ſee the Difference between the Judgment of St. *Paul*, and that of the Church of *Rome* in theſe few Inſtances; and I believe, if the *reſt* of the *venial* Sins, which that Church allows of, were examined by the Rules of *Scripture*, the ſame might be ſaid of them too.

The only Thing remaining to be refuted, is her Belief of Purgatory: But, as that depends chiefly upon the Doctrine of venial Sins, the Belief thereof muſt of Courſe fall to the Ground; ſince that whereon it is built hath been ſhewn to have been a miſtaken Notion, without the leaſt Foundation in Scripture. I ſhall not however

(s) 1 Cor. vii. 3, 4, 5, 12, 13, 15, 16.

paſs

paſs it over ſo ſlightly, but ſhall examine it a little, and obſerve, That if Chriſt Jeſus, by his Paſſion and Death, and the full Satisfaction he made for all our Sins, hath obtained eternal Redemption for thoſe that believe in him, and obey his Commands (as we are told in many Places in Scripture that he hath; and particularly by St. *Peter* (t), *that we were not redeemed with corruptible Things, but with the precious Blood of Chriſt*; and by St. *Paul* (u), *that Chriſt, by his own Blood, hath obtained eternal Redemption for us*) there can be no Reaſon aſſigned, why Mankind, who are pardoned for the Sake of the Satisfaction made for them by Chriſt, ſhould be puniſhed for any (whether determinate or undeterminate) Time in Purgatory; where the Torments for the Time are held to be as intenſe, as thoſe which the Damned will ſuffer in Hell itſelf. Such a Belief is repugnant to the Honour of Chriſt's Satisfaction for our Sins, as though our Sufferings were neceſſary to render the Satisfaction of Chriſt efficacious to our Salvation: Such a Notion is not only not warranted by Scripture, but is contrary to what the Apoſtle St. *Paul* (x) tells us, *That we are juſtified freely by God's Grace through the Redemption that is in Chriſt Jeſus*; that is, not by any Works that we can do, or any Puniſhment that we can undergo, but freely by the Grace or Favour of God, in Conſideration of the Redemption that was procured for us by Chriſt Jeſus. If this be not ſo, the

(t) 1 Pet. i. 18, 19. (u) Heb. ix. 12.
(x) Rom. iii. 24.

Redemption procured for us by Chriſt is far ſhort of what the Scriptures tells us it is: For we are told there, (y) *That being juſtified by his Blood, we are ſaved from Wrath through him*; and that *by the Righteouſneſs of One, Juſtification came upon All*; *it being by the Obedience of One that many were made righteous*; *as by the Diſobedience of one that many were made Sinners.* Since therefore the Doctrine of Purgatory is derogatory to the Honour of Chriſt's Merits, and that the Scripture, *which is able* (or ſufficient) *to make one wiſe unto Salvation*; *and is given by Inſpiration*; *and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*; *that the Man of God* (not only *Timothy* to whom it was wrote, but any of the Men, or People of God) *may be perfect, thoroughly furniſhed unto all good Works* (z), has ſaid nothing about it: I ſay, ſince the Scriptures, which are thus fully ſufficient to inſtruct us in every Thing neceſſary to be believed or practiſed, hath ſaid nothing, not ſo much as one Word, of any ſuch Place or Puniſhment, it muſt be looked upon to have been an Opinion taken up in the ignorant or corrupt Ages of Chriſtianity, for the Sake only of the Profit accruing thereby to the Prieſts, whoſe Succeſſors find it too profitable ever to part with if they can help it; for it is owing to the Belief of Purgatory that ſuch *immenſe* Sums are yearly received by the Prieſts, for the innumerable Maſſes that are ſaid for the Dead of the *Romiſh* Perſuaſion. The Prophet *Iſaiah* tells us, in his

(y) Rom. v. 9, 18, 19. (z) 2 Tim. iii. 15, 16, 17.

Fifty-

Fifty-third Chapter (which is ſo expreſs a Prophecy of our Saviour's Sufferings and Death, that, were we not well aſſured it was written by that Prophet, we ſhould be tempted to think it rather a Narrative or Hiſtory of what had happened, than a Prophecy of what was to come to paſs) (a) *That he hath born our Griefs, and carried our Sorrows; that he was wounded* (or, as it is in the Margent, *tormented*) *for our Tranſgreſſions, and that he was bruiſed for our Iniquities.* What can the Explanation of that be, but that he ſuffered in our Stead the Puniſhment due to our Sins? Will God then not be ſatisfied with the Sufferings of his dearly-beloved Son? But that we alſo, by our Sufferings in Purgatory, muſt add to the Merits of the Atonement and Satisfaction that he made for us? But this is more fully expreſſed in the following Words: (b) *The Chaſtiſement of our Peace* (or of our Pardon) *was upon him, and with his Stripes we are healed; we all like Sheep have gone aſtray, and the Lord hath laid on him the Iniquity of us all.* Hath God then laid on him our Iniquity? our guilt? And is not his Sufferings and Satisfaction ſufficient, without inflicting, after Death, the Puniſhment thereof upon us in Purgatory? *The Chaſtiſement of our Peace*, or Pardon, *was upon him*; but, it ſeems, that is not of Merit enough, in the Eſteem of the Church of *Rome*, to free us from the Guilt of our Sins; but we muſt ourſelves make up what is wanting, by ſuffering the Puniſhment thereof in Purgatory; unleſs we eſcape by virtue

(a) Iſaiah liii. 4, 5. (b) Ibid. ver. 6.

of the Indulgencies that we may *purchaſe* from that Church. By Indulgencies are to be underſtood, the applying to us ſome of the Merits of the Saints departed, which are treaſured up in the Church of *Rome*, to the Intent that they may be applied to all ſuch Sinners as can or will buy them, in order to free them from the Pains and Puniſhments they muſt otherwiſe ſuffer in Purgatory; for out of their great Charity it muſt be obſerved, that they never Part with them for nothing! I ſay, unleſs we can, or will, purchaſe ſome of thoſe Indulgencies we muſt be content to burn in Purgatory; but if we have Money, and will part with ſome of it to the Church, we may eſcape: For, though Chriſt's Merits are not ſufficient to free us from ſuffering in Purgatory, yet the Indulgencies granted us by the Church of *Rome*, out of their Treaſury of the Works of Supererogation of the Saints, are! So that according to this Doctrine, the Sufferings and Death of Chriſt are not alone, and of themſelves (without either our own Sufferings in Purgatory, or the Application of the Church's Indulgencies) of Weight enough in the Eyes of God, or rather of the Church of *Rome*, to obtain the full and free Pardon of our Sins; although he is ſaid in Scripture, to have appeared (c) *to put away Sin by the Sacrifice of himſelf; to have purchaſed us by his own Blood; to have borne our Sins in his own Body on the Tree:* All which Expreſſions manifeſtly ſhew, that he ſuffered the

(c) Heb. ix. 26. Acts xx. 28. 1 Pet. ii. 24.

Puniſh-

Punishment due to our Sins; (d) *That by his one Offering he hath perfected for ever them that are sanctified; whose Sins and Iniquities God will remember no more*; and that *where Remission of these is, there is no more Offering* (or Satisfaction) *for Sin.* Since then Christ hath purchased us, or paid our Ransom for us; and hath perfected us by the Offering he made of himself; since God hath (e) *remitted our Sins, and will remember them no more; since they are blessed whose Iniquities are forgiven*; I think I may fairly conclude, there can be no Manner of Reason to believe, that we shall suffer the Punishments which are threatened by the Church of *Rome*, will be inflicted in Purgatory; or, that there ever was, or ever will be, such a Place, or such a Punishment! The Guilt of Sin is the meritorious Cause of its Punishment: But the Guilt of Sin is taken away by the Sacrifice of the Death of Christ; therefore, the Guilt of Sin being taken away, there remains no Cause for inflicting the Punishment thereof.

As for that Passage, (f) *of Men's Works suffering Loss, and being themselves saved, yet so as by Fire*, no Purgation of Souls departed can reasonably be grounded thereon; because nothing is there said, throughout the whole Discourse, either of the Dead, or of the State after Death; as well as because the Context, and the Scope of St. *Paul*'s Argument, is of another Kind, *viz.* to shew the *Corinthians*, that it would be as dif-

(d) Heb. x. 14, 17, 18. (e) Rom. iv. 7, 8. Psal. xxxii. 1, 2. (f) 1 Cor. iii. 15.

ficult for Miniſters to eſcape Cenſure when their Doctrines and Opinions are thoroughly conſidered, if they ſhould preſume to lay any other Foundation of Religion than only Chriſt Jeſus; or ſhould dare to build thereon, or add thereto, any other Doctrines or Opinions than thoſe which Chriſt and his Apoſtles have delivered and ſet before them for their Rule and Guidance: I ſay, (g) it would be as difficult for ſuch Preachers or Builders to eſcape Cenſure, if they taught any falſe Doctrine, or mixed falſe Doctrines with the true, as it would for any Works made of Wood, Hay, *&c.* not to be burnt were they ſet on Fire; whereby, however, the ſound, unmixed, and uncorrupted Doctrines, ſhould not only not be reproved, but ſhould receive the Reward of Commendation, even as other Works which are there ſuppoſed to be made of Gold, Silver, *&c.* ſhould remain unhurt by the ſearching Flames. That this is the true Meaning of this allegorical Paſſage of Scripture, which the *Romaniſts* have ſo much miſtaken in their Explanation of it, is plain from hence; that the Apoſtle (h) is not ſpeaking of common Chriſtians, but of thoſe who *plant* and *water*, that is, of himſelf, and of *Apollos*, or any other Miniſters who labour in God's Huſbandry or Building, whom he calls *the Labourers that are to receive according to their Labour*; and of Builders and Maſter Builders, *whoſe Works are to be made manifeſt*, when the Days wherein they are taken into Conſideration ſhall

(g) 1 Cor. xi. 11, 12, 13, 14, 15. (h) Ibid. ver. 5, 6, 7, 8, 9, 10.

declare,

declare, whether the Doctrines they taught the *Corinthians* (or ſuppoſe any other common Chriſtians) who are ſaid to be the Huſbandry or Building (not the *Labourers*) of God: I ſay, ſhall declare, whether the Doctrines ſo taught were ſound or periſhable, true or falſe: If true and ſound, then they ſhould receive the Reward of Commendation; if falſe or periſhable, that of Reproof. And further to confirm this, that the Miniſters of Chriſt, and Stewards of the Myſteries of God, were the Perſons here alluded to, he tells them, in the next Chapter, (i) *That he had transferred this Matter by a Figure* (*i. e.* by this figurative and allegorical Manner of alluding to *Works* and *Workmen*) unto himſelf and to *Apollos* (that the *Corinthians* might learn not to eſteem either of them more than they ought, but only as the (k) Miniſters or Stewards of Chriſt, or hold to the one againſt the other) in order to put an End to thoſe Diviſions and Contentions which he had blamed in them from the Beginning of his Epiſtle.

But though I utterly deny, that the leaſt Syllable, as I ſaid before, is here ſpoken of the Dead, or of the State after Death; I will, nevertheleſs, for Argument's Sake, ſuppoſe, that this Paſſage has Reference to the Dead, or to the State after Death. Surely, it will by no Means follow from thence, that the Fire there ſpoken of ſhould be taken for a purgatorial Fire? Why might it not rather be taken for that of the general Con-

(i) 1 Cor. iv. 6. (k) 1 Cor. i. 10, 12.

flagration?

ſlagration? And then the Explanation might be thus: That whatever Pollutions the Bodies and Souls of Men had contracted in their Life-time, by the falſe Doctrines they had taught, the wrong Opinions they had followed, or the ſinful Practices they had committed, ſhould be deſtroyed, and ſuffer Loſs, even as Wood, Hay, &c. by that fiery Conflagration: But that whatever Honours or Eſteem they had merited by teaching, believing, or practiſing ſuch good Doctrines, Opinions, or Practices, as were conformable to the Foundations laid by Chriſt and his Apoſtles, ſhould ſuffer no Loſs, but like Gold and Silver, which are not to be deſtroyed by Fire, ſhould remain unhurt by that general Conflagration, and ſhould receive the Reward of Commendation at the Reſurrection unto Life.

Further, the Notion of a purgatorial Fire is contrary to ſeveral Paſſages in Scripture, which plainly determine, that there is no State of Trial or Satisfaction after Death. (l) *Bleſſed are the Dead which die in the Lord, that they may reſt from their Labours, and their Works follow them*; the good Works which they did, whilſt they were here in this Life, which is the only Place of Probation, ſhall meet with the Praiſe and Commendation promiſed by our Saviour, of (m) *Well done, good and faithful Servant, enter thou into the Joy of thy Lord*; and, *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World:* The Faith and good Works which they profeſſed and practiſed,

(l) Rev. xiv. 13. (m) Matt. xxv. 21, 34.

ſhall

ſhall be imputed unto them by him who is their Judge, and in whom they are ſaid to die, and through whom they are bleſſed; and are ſaid to reſt from their Labours: But Purgatory is held to be a Place of Torment, not of Bleſſedneſs, therefore they that die in the Lord, ſhall not go into Purgatory. St. *Paul* ſays, (n) *We muſt all appear before the Judgment ſeat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad:* So that our Rewards or Puniſhments will be according to what we have done in the Body, that is, in this Life; not according to what Puniſhments we may ſuffer in Purgatory after Death. And again he ſays, (o) That *God will render to every Man according to his Deeds; to thoſe who by patient Continuance in Well-doing, ſeek for Glory, &c. eternal Life; but Indignation and Wrath upon every Soul of Man that doth Evil.* It is therefore what they have done in this Life; and not what they may ſuffer in Purgatory; that will determine Mankind's being placed in eternal Bliſs, or conſigned over to eternal Miſery.

I think I have now conſidered every Article mentioned in the Poſtſcript to your Letter of the 24th of *Auguſt*, 1725, relating to your Wife's Belief; and will only add, that I have not, to my Knowledge, ſaid any Thing of the Practices of the Papiſts, but what I think they are guilty of; or of their Principles, but what I am ſatisfied may be either directly proved upon them, or fairly deduced from their Tenets; nor made

(n) 2 Cor. v. 10. (o) Rom. ii. 6, 7, 8.

uſe

uſe of any Argument againſt them, but what I think is juſt. And I hope your Spouſe will either read this Letter herſelf, or hear you read it, with all that Serioufneſs and Attention that a Matter of ſo great Moment requires; and I cannot help fancying, that there are ſome Things in this very long Epiſtle (which ſhould not have been ſo tireſome, had I been in a Place that would have allowed me to ſhorten it) that are ſet in ſo juſt a Light, as it is almoſt impoſſible ſhe ſhould ever have had the Opportunity of knowing before; for which Reaſon I hope they will be of ſome Service to her.

I am extreamly glad to find, by what you ſay, that ſhe is eaſy whenever you talk to her of theſe Things: I do aſſure you, my Dear, that I ſhall always pray to God for her Converſion, with the greateſt Serioufneſs imaginable; and heartily beg of him, that he will be pleaſed to enlighten her Mind with the Knowledge of his Truth.

I ſent you, by the *London*, three Books relating to the Popiſh Controverſy, which I hope you have received long before this. One of them, intituled, *The Religion of Proteſtants a ſafe Way to Salvation*, formerly written by the great Mr. *Chillingworth*, is, I think, extreamly well writ, and the Controverſy very logically diſcuſſed, and requires a very cloſe Attention, for which Reaſon I ſend it you for your own Study. The other two are, one of them, *A Diſcourſe between two Proteſtants*, written by Mr. *Rowlett*, Author of the ſacred Poems you uſed to learn by Heart, when you was young. The other is intituled,

A Pre-

A Preſervative againſt Popery, written by the late Dean *Sherlock*, Author of the Diſcourſe upon Death and Judgment; both theſe I make a Preſent of to my Daughter.

I ſhall conclude this Letter with the Words of St. *Paul* to the Elders of the Church at *Epheſus*, a little varied; (p) Watch, and remember that during all the Time of your being with me (and ſince that by Letters) I have not ceaſed to warn you; and now I commend you (and your Wife) to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance amongſt all them that are ſanctified. I am,

Dear GEORGE,

Your moſt affectionate Father,
And ſincere Friend,

At Sea, April 15, 1727.

NATHANAEL TORRIANO.

(p) Acts xx. 31, 32.

POSTSCRIPT.

I THOUGHT it neceſſary to add ſomething by way of Poſtſcript to this Letter, in order thereby to bring to Light ſome other Errors of the *Romiſh* Church, which my Father, I find, had omitted; and firſt of their Worſhip.

Which muſt be in an unknown Tongue; as appears by the Council of *Trent*, Seſſ. 22. c. 8. and Can. 9. where every Man, who ſays it ought to

to be in the vulgar Tongue, is accurſed. Then the Objects of their Worſhip are Angels, Saints, and the Virgin *Mary*; to whom they pray abſolutely *, and not only mediatively, as they pretend, as appears by their Child's Catechiſm in 1678, ſo called; where they, praying to a Guardian Angel, ſay, "Defend me this Day from all "Dangers, I beſeech thee, and direct me in the "Way I ought to walk."

Such as this too is their Prayer to St. *Agnes*, in the *Paris* Miſſal, 1520; thus, "O *Agnes*, "Woman of the Lamb, do thou enlighten us "within. Deſtroy the Roots of Sin. O ex-"cellent Lady, after the Grievances of the "World, do *thou* tranſlate us to the Company "of the Bleſſed."

As to the Wood of the Croſs, they not only aſcribe peculiar Virtues to it, but they likewiſe pay to the Wood *direct* Worſhip, by Adorations, Kiſſings, Proſtrations and Prayers directly to it, to increaſe Grace in the Godly, and to blot out the Sins of the Guilty. Nay further they give *Latria* to it, which is ſovereign Worſhip, and due to God only. *Pontif. in Bened. novæ Crucis.* Such is the Worſhip paid to the Hoſt; and near to this, that which they pay to Relicks.

As to their Sacraments, they hold thoſe accurſed, who do not allow Seven. *Counc. Trent*, Seſſ. 7. Can. 1. And as to thoſe who officiate, they muſt have Intention, or the Act is nothing, there is no Sacrament given or received. *Ibid.* 7. 11. So that in this Caſe none can be certain about the Intention of the Prieſt, and conſe-

* This was hinted at before, Page 32.

quently

quently uncertain, whether they receive or not: Nay, I ſay further, if the Prieſt then adminiſtering have never ſo good an Intention, and the Prieſt who him ordained, had no Intention, he is no Prieſt, and his Sacrament no Sacrament, becauſe *Orders* are one of thoſe ſeven Sacraments, in which it is required, that the Intention of the Prieſt ſhould be to make it valid to the Ordained. —As to Baptiſm, they have a particular Form of Exorciſm for the Child, and the Salt which is to be put into the Mouth of the Child *; with ſeveral other Things too tedious to be here noticed †.

They deny the People the Cup in the Euchariſt; *firſt*, Leſt it ſhould be ſpilt upon the Ground; 2*dly*, Leſt by being kept for the Sick it grow eager; 3*dly*, Becauſe many cannot bear the Taſte of Wine; 4*thly*, Becauſe in many Countries there is ſuch a Scarcity, that it cannot be had but at great Expences and long Journies ‡; 5*thly*, To diſprove (or prove in the wrong) thoſe who deny Chriſt to be contained under each Species—Which they do, and ſay, that in them both and each are, jointly or ſeverally, truly, really and ſubſtantially contained, whole Chriſt, God-Man, Body and Blood, Bones and Nerves, Soul and Divinity. *Rom. Cat.* Par. 2. c. 4. n. 33. *Counc. Trent*, Seſſ. 13. c. 1. *de Real. Preſ.* Now

* Sure one would think they intended to poiſon or choak the Child—*and no doubt it would, if it was not for their* NOTABLE *exerciſing it.*

† See *Williams*'s *Romiſh* Catechiſm, 1713.

‡ And in ſuch Caſe the Prieſt would not have enough for himſelf.

let

let any one judge, whether this be agreeable to the expreſs Command of Chriſt, *Matt.* xxvi. 27. *Drink ye* ALL *of this*; and yet if there is any who ſay theſe are not juſt and weighty Reaſons for denying the People the Cup, ſuch are to be accurſed, by the Council of *Trent*, Seſſ. 21. c. 1. And yet ſo far are they themſelves from believing that whole Chriſt, *&c.* is contained in either Bread or Wine ſeparately, that the Reaſon they themſelves in their Canon Law, in relation to Conſecration, give, why *the Prieſts* muſt not receive the Body without the Blood, is, becauſe the Diviſion of one and the ſame Myſtery cannot be without Sacrilege.—Such and many more Abſurdities are they guilty of; in this and many other Ways are they ſelf-condemned, whilſt they thus deliver their fooliſh Traditions, as Doctrines to be believed and practiſed; but they err greatly, *not holding the Head (Col.* ii. 19.) for Chriſt never taught one ſingle Doctrine as they teach it, and hold it as neceſſary to Salvation.

I ſhall add no more by way of Poſtſcript; but beg Leave to refer my Reader to (and recommend his Peruſal of) thoſe admirable Diſcourſes againſt Popery, preached by many of the Diſſenting Clergy at *Salters-Hall* in 1734-5; in one of which he will ſee, collected from the Scriptures, a moſt appoſite Deſcription of the Church of *Rome*, that Man of Sin, and Son of Perdition *.

* See *Chandler*'s Supplemental Sermon, *Jan.* 22, and 29, 1734, Page 53, 54, 55, 56.

LETTERS,

MORAL and ENTERTAINING,

ON

DIFFERENT SUBJECTS.

Quos Tangit Tangat.

L SOME

SOME

HINTS

ON

EDUCATION, &c.

IN

A Familiar LETTER from CHRISTIANUS, a Country Gentleman, to his Friend TIMOTHEUS.

Ut Clavis Portam, ſic pandit Epiſtola Pectus.

29th April 1753.

From my own Apartment in the Country.

Dear TIMOTHEUS,

I SHALL not now anſwer your moſt agreeable Epiſtle on the Subject of *Retirement*, which was duly received, from an Inclination I have to acquaint you, that I have endeavoured in this my Neighbourhood, as much as in me lay, according to your Deſire, to inquire into the Truth of the Complaints made by the Lady *Dominica* *, of a very ancient and reputable Family

* Lady *Dominica*'s Story reminds me of the City deſcribed *Eccleſ.* ix. 15, 16. wherein was found a

mily, now almoſt extinct. I find ſhe has once before made an Application to Mr. *R—r*, who not being ſucceſsful in his Attempts for her, ſhe applied to me, and, by what I find, has viſited theſe Parts as often as any other, and that upon the Whole, by her own Report, every one has ſlighted her, and ſhe ſeems to think her offering herſelf even as an upper Servant, in any of the *great Families* here, will be a very fruitleſs Attempt.

Dame *Sanctimonia*, ſhe tells me, adviſes her againſt this *Utopian* Scheme, and ſays ſhe is ſure Every-body would think her but a Sort of *Supernumerary*, or a Burden on their Hands.

Being ſtill unſatisfied, and thinking her Defence a proper Work; in order thereto, I allotted Part of *Paſſion Week* to make ſome neighbouring friendly Viſits, and indeed, if poſſible, to know the Truth as to Particulars; for I have long known her Complaints of a *general* ill Treatment to be juſt enough, and the Suſpicions of *Sanctimonia* ſtill more ſo; in conſequence whereof, it is impoſſible ſhe ſhould be approved of by any of theſe Gentry.

I expected even for Faſhion Sake, if nothing elſe, I ſhould have met with Somebody at Home this Week; but when I called at Lady *Roley Poleys*, I found ſhe was juſt going in her Coach and Four, with as many *Loobies* behind, to make

poor wiſe Man, who by his Wiſdom ſaved the City; yet no one regarded the *poor wiſe Man*; and ſo it is with her, with whom none can be intimate without Improvement.

make up a Party with Lady *Commerce* in her new *Rout Room:* From thence I attempted to drink a Diſh of Tea with the young Dutcheſs Dowager *D'Ombre*, but was told by the Servant, who has juſt quitted her Service on Account of her not being now able to play at Cards more than Five Days in the Week (omitting *Wednesdays* and *Fridays*, on Account of a ſevere Penance laid on her, for ſome Miſdemeanor, by her ghoſtly Father, who knew he could not puniſh her more); that *her Grace* had juſt had a Fit of *Hyſterics*, and to cure it was gone to amuſe herſelf with a *ſnug Party* of only Five Tables, at the Counteſs of *Quadrille*'s, where I heard afterward there was an Appointment of a large Party made, to go the very next Day to Signor *Quaverino*'s, to hear ſome of his favourite Airs; and, that the only Lamentation on this Head was, leſt there ſhould be leſs than *Six* Tables at Cards, or Supper ſhould be ready before Eleven: Should the firſt of theſe dire Misfortunes happen (or rather to prevent its Poſſibility) Mrs. *Schemewell* propoſed as a *Succedaneum*, to take up by the Way a few of the beſt Cits they could find, that were *tolerably converſable*; but for the laſt declared there was no Remedy.

The Five next Ladies I went to viſit were all at Home, but *politely* denied; and, as I found afterwards, Three of them went with Mr. *Deiſt* or *Atheiſt* (I knew not which they told me) to the *Orator*'s *Chapel*, and the other Two were bound with *Jack Puppet* for the *Maſquerade*, where by-the-bye they met with another terrible Diſappointment, through Maſter's having

forgot there were none exhibited in *Lent*, and ſo were forced, at laſt (to get rid of Time) to take up with what little Diverſion Signor *Timbertoe* could give them, at the *Old W——n's O—t—y*.

After theſe Attempts, I went home *very tired indeed*, where I met our poor Friend *Dominica*, juſt come in before me: So, after having entered a little upon the Buſineſs ſhe came about, I aſſured her I could anſwer for one Friend beſides myſelf (meaning you) whom ſhe might depend on, and be aſſured we would not ſee her abſolutely want, but help her to the utmoſt of our Power (which was but little) and, as much as in us lay, recommend her to our beſt Friends. Upon this ſhe returned pretty well ſatisfied to her own Chamber (for ſhe lodged at my Houſe that Night) where I ſhall let her reſt, if *Morpheus* will, for a whole Week, and ſay no more about her, but go on to tell you what I did when ſhe was gone.

I then took up for an Amuſement (according to her Deſire and Advice, in conſequence of our joint Opinion, and in order alſo to eaſe myſelf of the Pain the ſympathizing with her Afflictions gave me) that antiquated, obſolete, and now much-diſuſed Book called the *Bible*; and, as I generally read in moſt Books (but eſpecially that where all is ſacred and divine) wherever I firſt open (like thoſe who believe the Notion of the *Sortes Sanctorum*) it happened to turn out the 20th Chapter of *Ezekiel*'s Prophecy, by the 25th Verſe of which I was unavoidably led into the following Reflections, which I have com-

committed to Writing, together with the above Account, in order to communicate to you. The whole Verſe runs thus: *Wherefore I gave them Statutes which were not good, and Judgments whereby they ſhould not live.* On reading which I could not help obſerving, that when the People of *Iſrael* had, by many repeated Provocations, offended the Almighty, and, by their multiplied Tranſgreſſions, had wearied out his Goodneſs; *then*, and *not till then*, it was, that *He gave them Statutes which were not good, and Judgments whereby they ſhould not live:*—*Then*, and *not till then*, it was, that *He gave them up to their own Hearts Luſts, and let them follow their own Imaginations*, Pſal. lxxxi. 12; and unhappy muſt every People be, when this is the Determination of God againſt them; whenever this happens to be their melancholy Situation, that *He by whom Kings reign, and who teaches Senators Wiſdom*, ſhall, either mediately or immediately, ſuffer *a ſtrong Deluſion, and the Belief of a Lie*, to poiſon the Morals, debauch the Minds, and ſubvert the Judgments, of either Prince or People; *when their Teachers ſhall be removed into Corners, ſo that their Eyes ſhall not ſee them*, Iſa. xxx. 20.

The Mind of Man uninſtructed is like a Field without Culture, and will infallibly bring forth nothing but Weeds; and yet, ſo capable is it of Tillage, that, under *proper Tutors and Directors*, it will very readily imbibe the beſt Principles, as being moſt natural to the well-tempered Soul.

It therefore concerns every Parent ſoon to begin that pleaſing Taſk of building up the Man.

What! ſhall the Floriſt highly pride himſelf in the fineſt Bloom of fading Flowers, and rejoice like the *Olympians* at having gained a Prize, on Account of ſome excellent Productions in the Field of Vegetation? And ſhall it be leſs Matter of Joy, to accompliſh a riſing Genius in the Field of Wiſdom? What! ſhall the induſtrious Huſbandman rejoice over the pleaſing Proſpect of a plenteous Crop *, more than he, who by proper Cultivation, has the ſtill more happy Proſpect of raiſing up a beautiful Plant in the rational Field? And, if this is the Duty of every Parent ſo to inſtruct his Child, that the Ways of Religion and Virtue may be to him *Ways of Pleaſantneſs*, and the Paths of Uprightneſs and Juſtice, in regard to Morality, *Paths of Peace*, Prov. iii. 17. If, I ſay, it behoves every Head of a Family thus to act, in order that he may have ſome one to depend upon when he is no more, who will teach his Children after him, *Gen.* xviii. 19. If it is thus incumbent on every Parent to endeavour, as much as in him lies, to ſtem the Torrent of Infidelity, Prophaneneſs, and Irreligion, and even like *Joſhua* (ch. xxiv. ver, 15.) *to ſtand alone in the Service of his God*; of how much more Conſequence is it, conſidered in a national Light, that his Education (that of a P—e for Inſtance) on whom the future Welfare of many Kingdoms in Ages hereafter may depend, ſhould be agreeable to the divine Will? That *the Statutes taught him ſhould be good*,

* When the Folds are full of Sheep, and the Vallies ſtand ſo thick with Corn, that they laugh and ſing.

and

and the Judgments of his Teachers ſuch, whereby he ſhould live! That he ſhould be taught to ſhine with the greateſt Refulgency, whoſe Influence muſt irradiate a prodigious Circle, through whoſe Example nothing leſs than *the Spread of Chriſtianity*, or on the contrary, *a Contagion of Vice* may intirely depend!

Solomon ſays, *Eccluſ.* xxx. 3. *He that teacheth his Son grieveth the Enemy*; that is, he enables ſuch a Son to get the Conqueſt over him, and by his own, and the Wiſdom of his Counſellors, to be a Victor in the Field; nor is it leſs true of the *great Enemy of Mankind* (1 Pet. v. 8.) *who goeth about, ſeeking whom he may devour:* Nor will any be able to cope with his Wiles and Inſinuations, but ſuch who have on *the Armour of God*, and the *Sword of the Spirit* (Eph. vi. 17.) None will be able to counteract his Schemes, or have ſufficient Force to reſiſt his Aſſaults, but ſuch who ſhall have a *Fortification* raiſed on virtuous Principles, and whoſe *Wall of Braſs* is a conſcious Innocence.

When King *Solomon* was very young, he was called, by the Death of King *David* his Father, to ſway great *Judah*'s Sceptre, to rule over a numerous, and no leſs rebellious People; and extremely ſenſible was he, how great the Weight of Government was to a young Mind, and of how much Conſequence his every future Action would appear; nor was he leſs ſenſible how weak the unaſſiſted Powers of Man are, and how abſolutely neceſſary the Direction of God would be to the well-governing the People committed to his Care, and therefore makes his Petition to his God; but for what? not for *Wealth*

or

or *Riches*, not for *Grandeur* or *Power*, no, nor even for Victory over his Enemy, or Conqueſt in Battles, but for *Inſtruction in Righteouſneſs*, for *Wiſdom and Knowledge*, whereby he might PROPERLY *go out before ſo great a People* (2 Chron. i. 12. 1 Kings iv. 30). And what was the Reſult? His Prayer was heard; and as he firſt aſked for the beſt of Gifts, and thus was ſeen *firſt to ſeek the Kingdom of God and his Righteouſneſs* (Luke xii. 31.) all the reſt were added unto him. Hence we may conclude, that the Inſtructions of *David* his Father (1 *Chron.* xxviii. 19.) had been ſuch Statutes as were good, and the Judgments of the Teachers he appointed for him, Judgments whereby he ſhould live.

Again: When God declares for a People's Offence, that *He gives them Statutes that are not good*, it is (as I apprehend) only meant *permiſſively*, as a Judgment for their Iniquity, in rejecting him for their God, and not forcibly, ſo as to take off the *Culpability* of a People, or make himſelf to ſeem ſevere in his Diſpenſations: And as God never is the firſt to reject his People till they reject him, ſo it greatly behoves us in this Nation to take heed to avoid a Rejection of God and his Laws, leſt we ſhould be puniſhed by the Curſe of *Zoan* (Iſa. xix. 13.) *and a Fool ſhould reign over us in time to come*, through his *having been taught Statutes which are not good*, &c.

For I greatly fear, we may too juſtly draw a Parallel between the *E——h* Nation and the revolting *Iſraelites:* God has (through his continued Mercy, and kind unpuniſhing Delays) ſet

over

over us one of the beſt of Kings, as he did over them, for a great while, one of the beſt of Prophets, yet they were rebellious and diſcontented, diſobedient to their Prince, and envious at other Nations: And are not we the ſame? After *Saul*'s Death, *David* was made King, and in his Days the People had the pleaſing Proſpect of a young *Solomon* to fill the Throne of *Judah*: And are not we equally bleſſed, who, whilſt we *joyfully* view our gracious Sovereign ſtill in Health of Body, and enjoying (and exerting for our Good) every intellectual Power in Perfection, can alſo ſee a Prince formed by Nature for a *Solomon*, a Prince fitly qualified to wield the weighty Sceptre, and hereafter likely, by his own Example, to ſave a ſinking Land: A Land ſinking in Infidelity and Prophaneneſs, Exceſſes, and Debaucheries of all Kinds; a Land vicious, I had almoſt ſaid (were it not for its numerous and extenſive Charities) upon a Par with the *Abaminations of the Nations round about us.*

Such then (to go on with my Simile) is our preſent joyful Proſpect of Peace and Happineſs, whilſt our *David* reigns amongſt us; ſuch our Hopes whilſt we are bleſſed with him; namely, that Religion may flouriſh and abound amongſt us; ſuch too is our future Proſpect in our all-promiſing P——e, that, when the People in general ſhall mourn their King's Demiſe, then a *Solomon* ſhall ſpring up to fill the Royal Seat.

But alas! however formed he is by Nature, however prone to Good, how ſuſceptible ſoever of the beſt Impreſſions; yet in vain may we boaſt our Proſpect, in vain may we raiſe our Hopes,

Hopes, if his (yet young and tender) Mind is not watched with the utmoſt Vigilance, and his budding Manhood tended with the greateſt Care.

If his Mind is left uncultivated, we ſhall by and by find it (though no Fault of his own) *like the Field of the Sluggard, and the Vineyard of the Men void of Underſtanding: It will ſoon grow over with Thorns, and Weeds will cover the Face thereof*, when the *Murus Aheneus* ſhall be broken down.

The Liberty of the Preſs is a glorious Liberty; but I am ſure it is now-a-days groſly proſtituted and abuſed, whilſt few Books, comparatively ſpeaking, can get a Vend that are virtuouſly inſtructive, and whilſt it is made, as it were, a Conduit-pipe for all Manner of Filthineſs, poured through it from the Pens of thoſe who, like *Goliahs* in Infidelity *, ſeem to defy the Armies of the living God; thoſe Armies of Divines †, properly ſo called, and thoſe Nobles, or others, who act the Part of *Laick Divines* ‡, in the Defence of God and his Truth; and

* *Woolſton*, *Rocheſter*, and a too long *et cætera*.

† See that divine Diſcourſe of the Biſhop of *Norwich*: Wrote on Account of his Highneſs the P—e of *W—s*, and P—e *E——d*.

‡ See *Lock* on Human Underſtanding.
—— —— Education.
—— —— *Paul*'s Epiſtles, *&c.*
See *Woolaſton*'s Religion of Nature delineated.
See a Diſcourſe on Providence, no Name.

See

and who endeavour, by their rational Arguments, and the Genteelneſs of their Language, by the Nervouſneſs of their Expreſſion, and Propriety of their Sentiments, to prove that the Religion we profeſs (I mean the Proteſtant Religion) is a reaſonable Scheme; a Scheme every Way calculated to ſatisfy the Mind here, and at the ſame Time open to us a Door of abſolute Certainty (founded on the Revelation of the God of Truth) in regard to the Things which belong to our everlaſting Peace.

In this Religion, and by the propereſt Means, may our P——ce (as no doubt he will) be educated! Not in the Stupidity of *uncomfortable* Infidelity, or Bigotry of *Romiſh* Juggling; not in the Libertiniſm of the Age, which is nothing but Licentiouſneſs, nor in the impolitic Policy of *politely* rejecting his God for his King, or his Saviour for his God, becauſe perhaps he may be taught ſo, ſhould he ever ſee it, in the *improper School for Man* *.

May his Teachers repleniſh his Royal Mind with every Princely and Chriſtian Virtue; may they adorn it with Graces equal to the Largeneſs of its comprehenſive Capacity, the Part he

See *Paul*'s Converſion: In a Letter to *Gilbert Weſt*, Author of the Treatiſe on the Reſurrection, which ſee.

See Paraphraſe on *Iſaiah*'s Prophecy, by *Beddingfield*.

See *Parſon*'s Chriſtian Directory.

With many more of both Sorts, which would make a Volume only to enumerate.

* A Book lately come from *France*.

is to act on the Stage of Life; and their own Abilities to ſo important a Charge; then will the *Robe* and the *Diadem* be but ſecondary Ornaments to his Royal Perſon hereafter, and only ſerve (in the Room of ſome petit Foible) as a *Foil* to his inimitable Accompliſhments.

In order to his being a good and great King (I humbly preſume) it is not neceſſary that he ſhould be brought up in the *Spirit of Fear:* No, but rather in the *Spirit of Power, of Love, and of a ſound Mind:* Not in the *Spirit of Fear*, becauſe our Religion has in it no *Bulls*, no *Anathemas*, no perſecuting *Inquiſitions*; nothing in it terrifying or affrighting; but, on the contrary, indulges us in every innocent Amuſement, and every harmleſs Joy; and his being brought up in the *Spirit of Power*, will enable him to exert that Power as *Defender of our Faith.*

His being brought up in the *Spirit of Love* will give him ſuch a Love to his Religion, that he will ſoon feel how eaſy *the Yoke*, and how *light the Burden* of Chriſtianity is; and his being educated in the *Spirit of a ſound Mind* will help him to diſcern the Reaſonableneſs, and ſee the Beauties, of his Religion, which will not then proceed from *Bigotry* but *Reaſon.*

The Religion of the MESSIAH will bear the Teſt of the ſtricteſt Examen, and in that to inſtruct him will be to give him Statutes which are really good; and thus to educate him will *prove*, that the Judgments of his Teachers are Judgments by which he may live: This performed with Fidelity and Care (as there needs no Suſpicion of the contrary) will, in time to come,

come, make our HEZEKIAH to be to us a *Hiding-place* from the Wind of falſe Doctrines, an Enemy to dangerous Publications, a Covert from the Tempeſt of Prophaneneſs, and a Meridian Sun to diſperſe the Clouds of Idolatry.

How too will ſuch an Education as this alleviate the Minds of all true Lovers of their Country, under the affecting Reflection on the Death of our late P——e! How will it ſupport them under that Anxiety, otherwiſe inſupportable, which muſt fill every Breaſt at that Time, when (may the Day be far off) our preſent gracious Monarch ſhall be convened to *the Aſſembly of the Juſt made perfect*, and be permitted (as a Puniſhment to us, though a Reward of his Labours for us) to change this his *corruptible and fading Crown* for one which never ſhall decay, and this his *Kingdom*, *which is made with Hands*, for one whoſe *Builder* and *Maker* is GOD! Then to ſee his every Royal Virtue renewed in him, and our King himſelf, as it were, eternalized to his People.

How, laſtly, will ſuch Inſtructions quadrate with her Royal Mind! How joyous will the Proſpect be to her (whoſe Heart is ever anxious, and whoſe Bowels are, as it were, continually yearning after him) whilſt ſhe ſees that *thus inſtructed*, his Power and Wiſdom do not only make him a *Friend*, but that his Goodneſs and Religion too render him even a kind of GOD to MAN.

Great are the Troubles, and many the Temptations, incident to a Throne; and their Minds ought

ought to be well riveted in the beſt Principles, who are to be ſubject to the *Flattery* of every Perſon about them, and whoſe Situation generally debars them from hearing the Truth.

How ſoon will the Principles of Ethics, Philoſophy, or Divinity, be obliterated, unleſs they have been *ſtrongly* impreſſed, *Line upon Line*, and *Precept upon Precept*, upon his Heart, who is to guide the *Helm* of a State, ſupport the *Majeſty* of Government, and be fatigued with the *Burden* of political Affairs, both foreign and domeſtic! How ſoon may the nipping Froſt of Infidelity kill the tender Plant, and the witty Scoffers at Religion turn his every ſerious Principle into Ridicule, by the Sophiſtry of their Arguments, and artificial Contrivances to lay Stumbling-blocks in his Way, unleſs Care is taken to give a happy Bias to the Prince's Mind whilſt it is young, and, like *Molle udum*, ſuſceptible of any Impreſſion!

Theſe Reflections, dear TIMOTHEUS, I thought fit to convey to you, to make what Uſe you pleaſe of: I hope you will forgive the Length of the Epiſtle, and, on Second Thoughts, believe I could not ſay leſs: I ſhall be glad to ſee you on this Side the Water, where I enjoy my little *Villa* with Content and Liberty, ſuch Liberty as is more than a Counter-balance for the higheſt Dignities and Poſſeſſions in the Univerſe; where I enjoy my own ſolitary Reflections, endeavouring to convince myſelf, that Nature is content with a little; that he is happieſt who has the greateſt Command over his Paſſions, and that

our

our Deſires, properly limited, ſeldom want their Satisfactions; or as the Poet expreſſes it,

Nature craves little, Grace ſometimes craves leſs,
'Tis Avarice, Pride, and Luſt, demand Exceſs.
RAWLET.

And, as you are a Philoſopher, I hope this plain Deſcription of greater Plainneſs will induce you ſoon to viſit,

Yours affectionately,

CHRISTIANUS.

P. S. For my Anſwer to yours on *Retirement*, for my Letter to *Nathan Dan Saddi* the *Jew*, that to *Alcoranus* the *Mahommedan*, and my farther Hints on *Moravianiſm*, be pleaſed to be referred to my next.

CONSOLATIONS

TO THE

DOUBTFUL.

IN

A LETTER from CHRISTIANUS to the virtuous and pious AMINTOR.

Ne eſto Juſtus nimium.

Dear AMINTOR, *April* 29, 1753.

THE laſt Viſit you favoured me with gave me great Pleaſure; more eſpecially when I conſider the Nature of our then Converſation, which ran upon Things relating to yourſelf, and thoſe too of the moſt intereſting Nature to you.

The Confidence you put in me (in notifying to me the Hiſtory of your Life, from your younger Years to the preſent Time, though even now but young) gave me the higheſt Pleaſure; and I aſſure you, I went along with you in your Hiſtory Step by Step, in the moſt ſympathizing Manner; which very Sympathy might be the very

very Cauſe of my now-and-then interrupting you in the Thread of your Diſcourſe.

I thought the Viſit, on all Accounts, much too ſhort, but eſpecially as I fanſied the approaching Evening hurried you home, before you had quite diſburdened yourſelf, and that there might remain ſomething material to convey to me. If you will forgive me, I will now take my Part in this Affair, and endeavour to ſettle you in thoſe Principles which you ſay you have for ſome Time embraced with ſuch high Satisfaction: Thoſe I mean of the *Chriſtian revealed Religion*, thoſe *Truths that came by Jeſus Chriſt*. And the Method I ſhall take in ſo doing ſhall be,

Firſt, By recapitulating and anſwering the ſeveral Charges you made upon yourſelf, and the moſt material Things you opened to me about; and thereby endeavour to convince you, that you have not that Reaſon to be diſſatisfied with yourſelf, as you have formerly imagined: And then I ſhall offer ſome Means of Conſolation to you from the Holy Scriptures.

The firſt Thing you mentioned to me was, I think, a want of a complete Knowledge of the Holy Scriptures, and that too when you was but a Child: Now I would deſire you, in this Caſe, to judge for yourſelf, as you would for another. Is it very likely, that the whole Will of God ſhould be underſtood by a Child, who could not be ſuppoſed to have had ſo many Opportunities of being informed as many have, who perhaps had none about him, who were at all ſkilled in *Polemical Diſputes?* It is not to be wondered at,

that the *ſeeming* Contradictions in Scripture (and which only can be explained by themſelves) ſhould puzzle a young Mind; and the more I aſſure you it would do ſo, the more deſirous you were to underſtand them; and that for this Reaſon, becauſe too eager a Deſire takes away, in ſome Meaſure, our digeſtive Faculties, which, eſpecially in young Perſons, can be improved but by ſlow Degrees.

The Uneaſineſs you expreſſed at the Want of Reſolution (tho' you had the Deſire) to open your Mind, and receive Inſtruction, was to me a convincing Proof, and ſure Mark of your Sincerity, and what I believe, and am ſure, is the conſtant Attendant of a well-diſpoſed Mind in its Reſearches after Truth; and you need not fear, but your earneſt Deſire to know was accepted of, by him who ſees the Heart, for as good a Service to him, as if you had ſooner had an Opportunity of ſatisfying yourſelf; ſince it only came from Baſhfulneſs, or a Fear of being laughed at as too religious: Things very natural to a Perſon of your Age, and Turn of Mind.

The higheſt Charge you throw upon yourſelf is your *deiſtical Principles*, in believing no revealed Religion; nor no Satisfaction by Chriſt; nor no need of this Sacrifice; and, at the ſame Time, having a thorough Self-ſatisfaction and Eaſe.

This Charge, ſuppoſing it true, is a very heavy one; for it is abſolutely impoſſible for us to have a well-grounded Hope, till we have a lively Faith: But I cannot be perſuaded, but there

there muſt have been ſomething CONSTITUTIONAL in this, or ſome unuſual Impreſſion made upon your Mind, either by Converſation ſimilar to theſe Principles (the which as you had not Anſwers ready to confute, ſo you gave a kind of negative Aſſent thereto) or elſe, perhaps, theſe Notions might be imbibed from ſome Books which fell into your Hands, which are the ſame as Converſation, only rather more hurtful, becauſe the Stile of Books generally exceeds the Oratory of moſt Perſons.

That the Satisfaction of Mind, whilſt in this State, was conſtitutional, I can plainly prove to you, and that too from your next Obſervation on yourſelf, which I think was at the Death of your beloved Friend *Theodoret*; at which Time you ſay you was ſo affected, as to have no Satisfaction at all in theſe Principles, and to have had a kind of immediate Turn in the Mind impreſſed by this Affliction; and this was plainly becauſe the bodily Organs were differently affected, and, in conſequence, you ſaw Things in a different Light. This I take to be the Caſe, and not from any rational Conviction wrought upon your Mind. But, however, I will coincide with you, and I will ſuppoſe that this Alteration of Sentiments was the Impulſe of Heaven, that the Death of your Friend was a Means made uſe of by God for your Good (for he is merciful in his ſevereſt Diſpenſations): And even conſidered in this Light, which I take to be the Light you yourſelf conſider it in, you have no Ground of Reflection upon yourſelf, in regard to your former Notions and State of Mind; for it might be the Wiſdom

of God, who *createth Evil* to good Purpoſes, to ſuffer your Mind to be as it were under *Fetters and Chains for a Time*, that you might rejoice the more when you (by the enlightening thereof) were admitted *into the glorious Liberty of the Children of God.*

This was the Caſe of St. *Paul*; and as you (with him) readily embraced the heavenly Summons, and divine Lights, when it ſhone upon your Mind with a dazzling Luſtre, ſo you need not fear but you will be aſſiſted, in the Proſecution of your Duty, by the ſame *heavenly Guide* as he was in his Miniſtry.

You obſerved further, that, at the Time you were under the Power of theſe bad Impreſſions, you ſtill felt a ſenſible Love of God, which is abſolutely inconſiſtent with a *Deiſt*, for this plain Reaſon, That if there was no Revelation there would want much of that Goodneſs and Mercy in God which the Diſpenſation of the Goſpel offers: And further; whoever looks into their own Natures, and ſee the many Defects that are obſervable in the beſt managed Life and Converſation, muſt ſee ſufficient Reaſon to fear, that *ſhould God be extreme to mark what is done amiſs, none could abide*; and that, therefore, unleſs God Almighty were pleaſed to reveal to us a Ground of Hope, and ſhew us a Mediator between him and us (and that too (as he has done) in a Manner almoſt inconceivable) we ſhould find ourſelves without *Hope*, and that might make us think that we were alſo without *God* in the World; and this Repreſentation of God to our Minds muſt fix ſuch a Fear of him, as is incon-

conſiſtent with *that Love, which caſteth out Fear.* This muſt indeed introduce Notions of God only conſiſtent with a *Deiſt*, or (I had almoſt ſaid) if that could be, an *Atheiſt*, but not of a CHRISTIAN: And therefore I would hence conclude, that as you found this intire Love to God, you could be no Deiſt; and that it muſt have been a falſe and ill-grounded Accuſation of yourſelf, which proceeded only from conſtitutional Impreſſions.

The Accuſation you lay to yourſelf of Hypocriſy, in ſeeming to pray and attend the Ordinances of Religion out of Fear of the World, was no Matter of Accuſation at all; becauſe, by your own Confeſſion, it was not from Pride, nor from deſpiſing the Ordinances themſelves (that made you unwilling to go; and that it was from a religious Fear of hurting others that you complied with going to them; which was ſo good a Motive, that it would almoſt have warranted you in the Neglect of a Duty on ſo charitable an Account; almoſt, I ſay, have warranted you in *doing Evil that Good might come*; and was moſt certainly the ſtrongeſt Motive in the World for you to take Part in the Ordinance of the Lord's Supper, when you might ſo thoroughly prove yourſelf to be in Charity and Love with others, which is one of the beſt Preparatives thereto that I know of; and beſides, it is doing according to Chriſt's Commands, who hath ſaid, *That whoſo doeth his Will, he ſhall know of his Doctrine whether it be of God*; and therefore your communicating might be a Means of ſettling your affrighted Mind.

You mentioned alſo, that, in order to diſburden your Mind, and ſet yourſelf free, you were willing to *try* your own *Spirit*, and were determined, at all Hazards, to ſeek to ſome ſpiritual Guide for Counſel, that you might go upon ſome ſolid Grounds, and know whether you were, or were not, in the right Way; that in order hereto, you wrote down your then Faith and Belief in the moſt exact and ſcrutinizing Manner you were able (which, by the way, I would have you always keep by you, that you may now-and-then compare your own Sentiments with themſelves); and that then you ſhewed this Paper to *Theophilus*,; that he fully approved of it, and gave you from thence a well-grounded Hope and Confidence towards God, and conſequently great inward Peace and Satisfaction of Mind thereupon. Two Things I will beg Leave to obſerve on this laſt Account of yourſelf.

Firſt, That when Reaſon took place, you ſoon got rid of your Baſhfulneſs, and that Fear you had of diſcovering the State of your Mind; which, as I obſerved above upon that Article, was nothing but the Force of Youth, and conſtitutional Fear.

Secondly, You may hence obſerve, that you really were a right Believer, though you did not know it; and that may prove to you, how apt pious and well-meaning Chriſtians are to accuſe themſelves too hardly, nay, even of Things they never thought of, whilſt the ſanguine People, and Perſons of naturally good Spirits, oft excuſe, and forgive themſelves too ſoon; both which ſorts of Perſons are but bad Caſuiſts for themſelves.

The

The very great Uneaſineſs you felt in your Mind, upon the Reflection of your want of Faith once, and your preferring any Pains in Body before this Pain of your Mind, was to me a convincing Proof of your great Sincerity; and it is alſo the conſtant Attendant upon unſettled Minds. This great Uneaſineſs was a permitted Evil to you, and was in the Hand of God as a Leading-ſtring by which he held you, in order to check you when falling, and not a Sign of his having caſt you off; for we are told, *That whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth*; and, *What Son is there whom the Father chaſteneth not?* And again we are told, *That the Palm-bearing Multitude muſt go through much Tribulation.*

As to your having had, as you ſay, ſome Doubts about the *Athanaſian* Creed, that is not to be wondered at, ſince I will take upon me to ſay, that not one in fifty that repeat it underſtand it; nor need they, in my Opinion, in order to their eternal Salvation: For it was a Creed founded, as I apprehend, by a Set of Partiſans in the Fourth Century of the Chriſtian Æra, and was carried to that Heighth of Expreſſion, to which it is, as I conceive, merely to counter-act what was then called the *Arian* Hereſy: And though, perhaps, it was very proper for the then Purpoſe of the Compilers (*who, I ſuppoſe, thought to drive out one Poiſon by another*) yet it never would have been ſo concluſive in its Expreſſions, had it not been ſtrained by religious *Partiſans* and *Zealots* of the different Ages through which it paſſed, and by which it has received many Alterations.

So

So never trouble yourſelf about that; for whatever is above us, is nothing to us *; and we may as well ſuppoſe we ſhall be puniſhed for not being able to lift a Weight, which is heavier than ourſeves, as for not believing what we cannot comprehend. What you can comprehend, you can examine; and what you underſtand, you can aſſent to, or diſſent from, as is moſt agreeable to your beſt-informed Judgment; and be aſſured, that a willing Mind is accepted according to our Abilities; that God requires no more of us than he enables us to perform; and if he ſuffers us to be tempted, he does it for our Good; and *though we fall, we ſhall not be caſt down, for God upholdeth us by his Hand.*

I think I have now gone through all your Accuſations; I have now travelled with you through all the rough and rugged Paths, and have, I hope, brought you to a Haven of Satisfaction in your now preſent Perſuaſions; all which it is now in your own Power to continue to yourſelf, by your own conſequent Behaviour. I, for my Part, was thoroughly convinced, when I talked with you, that I might juſtly ſpeak Peace to you (as far as I have any Power of ſo doing); but I choſe rather to do it after I had conſidered your Arguments againſt yourſelf, leſt I might ſeem, from any partial Motive of Friendſhip to you, to cry *Peace, Peace*, where there was not ſufficient Ground of Peace. There is nothing uncommon in your Caſe at all; nothing

* *Quod ſupra nos eſt non eſt nobis*; and yet it does not follow that no Myſteries are to be believed, when they are really ſuch, and not (by implying abſolute Contradictions) abſolute Abſurdities.

but

but what moſt well-meaning low-ſpiritedly religious Perſons are ſubject to; and therefore I may apply to you the Words of our Saviour to blind *Bartimen*, *Your Faith hath made you whole*; *Go in Peace.*

And now, dear *Amintor*, that you are ſafely landed, do not be carried away by every *Wind of Doctrine*, nor follow thoſe, who, under a ſpecious Pretence of ſhewing you a more excellent Way, are laying wait to deceive: Do not follow them (leſt they ſhould prove *thoſe buſy Mockers* ſpoken of, *to come in the laſt Time*, *who ſhould walk after their own Luſts*, *ſeparating themſelves*, *not having the Spirit*); but be upon your Guard, and keep ſtedfaſt and immoveable in that Church, the Precepts of which, when duly obſerved, will teach you how you may fear the Lord in the Way moſt agreeable to him; not in the *ſlovenly* Way of *Conventicles*, but in the *Beauty of Holineſs*, with ſuch Decency and Care as muſt be moſt agreeable to him, who is a God of Order, and not of Confuſion.

Such Places as theſe are not warrantable to be reſorted to, but in Caſes ſimilar to the apoſtolic Age, when the primitive Chriſtians had no publick Aſſemblies to meet in but by Stealth, when the true Worſhippers of God were found to hide themſelves in Dens, and Caves of the Earth, and dare not, as we now may, openly profeſs the Faith of Chriſt, without laying themſelves liable to Perſecution on that Account.

Reſorting, if you do, to theſe Places, is, in ſome Meaſure, breaking your Purpoſe, of keeping exactly in that Way which you were in when *Theophilus* approved of your Account of yourſelf;

yourſelf; and what is worſe, it is running a Riſk of being biaſſed in your Principles, by following thoſe innovating *Fanaticks*, who are but like a *Glow-worm* in the Dark, who (by your following only their ſpecious Pretences to better Light, and their ſhining Outſide) may lead you again into ſome untrodden Paths, which may unawares ſink you again into the *Mire* of Inſtability, and *Chaos* of Uncertainty: For indeed it ſeems by theſe Perſons, as if the Time ſpoken of by St. *Paul* to *Timothy* was come, when *People will not endure ſound Doctrine, but after their own Luſts heap to themſelves Teachers, having itching Ears.*

Believe me, dear *Amintor*, they are *Enthuſiaſts*; believe me, when I aſſure you, that *Enthuſiaſm* has done more Harm than *Idolatry* ever did: Becauſe, *Idolatry* is *viſible Bigotry*, and as ſuch is not ſo dangerous as *Enthuſiaſm*, which, under a violent Shew of worſhipping God, is only *maſqued Idolatry*, or the Proſtitution of the reaſonable Mind to Chimeras inſtead of a Deity, or to an invented imaginary God: For it is as much Idolatry to worſhip God in an ideal Way which cannot belong to him, as it is to raiſe Images of his Form or Perſon, and adore them; for we are to frame no Likeneſs at all of him.

The Mind of Man is an active Principle, and muſt be always employed, and therefore it ſhould be well conducted: It is alſo a weak Principle, and therefore ſhould not be burdened with diſputable Queſtions, and Strife about Words; becauſe, that all Things abſolutely neceſſary to Salvation are to be found in the plain and eaſy Doc-

Doctrines of the Goſpel of Chriſt; and you need look no farther, but read the Scriptures daily; for they are the Oracles of God, *and are able to make you wiſe unto Salvation*, and *they are they which teſtify of God and Chriſt*: They contain in them an *Anodyne* to every Pain, and an *Antidote* to every *Poiſon* of Satan. In them you will find the healing Balſam to a wounded *Spirit*, as well as a *cathartic Potion*, or *amputating* Knife for every Vice; whereas Books of Controverſy on the Myſteries, and abſtruſe Points of Religion, often tend to the bewildering, inſtead of ſettling, the Mind.

The moſt neceſſary Thing, in order for the well conducting of our Lives, is the firm Belief of theſe three Points, which once thoroughly rooted and grounded in us, will make us *perfect*, *ſtrengthen*, *ſtabliſh*, and *ſettle us*; and they are theſe that follow:

Firſt, The Belief of the Being of a God, or firſt uncreated Cauſe.

Secondly, Of his Providence and Superintendency over us and our Affairs.

Thirdly, Of the Redemption of loſt Man by Jeſus Chriſt; and I think we need no other to render us happy here and hereafter.

Becauſe the firſt of theſe Principles will naturally lead us to adore him as our CREATOR, to truſt in his *Power*, to love him as our *Father*, *Friend*, and *Benefactor*, in as much as he has given us our Being (and by that a Power of being happy for ever) and every other Bleſſing we enjoy; and has provided an Habitation for us, which (when this earthly Houſe of ours ſhall be diſ-

diſſolved) will be eternal in the Heavens. This will lead us to pray unto him in all our Wants and Needs, which may be ſometimes done *extempore*, but rather by the Aſſiſtance of good Books; in as much as they are more correct, and often more expreſſive of our ſpiritual Wants: And, in order to keep us up to the Standard of our Perfection, Self-examination may be ſometimes proper, provided it be under proper Regulations; for otherwiſe it will be very dangerous to the beſt People, who very often, for fear of not confeſſing enough, charge themſelves with a *Load of Guilt* which no-way belongs to them, and, as it were, *lie* to God.

The Uneaſineſs which Infidel Principles give (which can never be founded upon Reaſon, whatever they pretend) are an Argument of the great Conſolation which the Belief in the Being of a God gives. Nor is the Second Article leſs replete with Comfort; I mean, his Providence and Superintendency over us and our Affairs: For if we conſider him as *about our Bed, and about our Path, and ſpying out all our Ways*, we ſhall naturally behave ourſelves with a good Degree of Awe and Reverence before him; and this will keep us from many Sins, which (for want of this Perſuaſion) we might commit. If we conſider him *as ever with us*, we may then hope to have *both his Rod and Staff to comfort us.* When we conſider him in this Light, we may moſt ſurely reſt ourſelves in him, in all our Neceſſities, whether they relate to our Bodies, or our Souls, believing this will lead us to hope for Victory over Temptations, in Confidence that he

he that is with us, is greater than he that is in the World; for ſo he tells us by his Prophet: *Fear not, I am with thee: Be not diſmayed, I am thy God*; and where we ſtrive, *his Spirit worketh with our Spirit, making us to do the Things that pleaſe him.*

This will alſo lead us to a kind of contemplative Converſe with him, when we behold all Nature ſupported by his PROVIDENCE, and we ourſelves made ſuch Sharers in his *Bounty*, as to be even LORDS of this lower World. But yet, notwithſtanding the Force this kind of Obſervation on *Providence* has, we find it inſufficient to anſwer all the Purpoſes of our preſent and future Happineſs, in as much as it has not ſufficient Force to counter-act our Frailties: But then againſt theſe we (in the third Point of our Belief, hinted at as neceſſary for the Conduct of our Lives) have the Redemption of loſt Man by Jeſus Chriſt, as a full and ſufficient Salve for every Sore; the which although there are ſome in the World, who (either for want of proper Education, or through the wilful Miſapplication thereof) do not only live as if there never had been a *Meſſiah*, or the Son of God, in the World; but alſo who openly deny him, and laugh at every one who profeſſes to believe in him: Yet, if we trace theſe Perſons to the Borders of the Grave, to the Confines of Eternity, we then find the Weakneſs of that Reed they lean on, mere human Reaſon, and plainly may obſerve how glad they would be, could they then embrace, with a well-grounded and religious Hope, the Promiſes of God made to us in Jeſus Chriſt.

Chriſt. And this may ſerve as a ſtrong Argument to every-one who would wiſh to be comforted under the Weight of an uneaſy Mind, to fly to this Faith as to *a Fountain of Living Water*, and make them eager *to draw for themſelves out of the Well of Salvation:* This Belief once fixed (which certainly will be fixed, unleſs we throw out all divine Revelation, every Impulſe from Morality, and even thoſe firſt Principles, which the Light of Nature makes clear to us); I ſay, unleſs we diſcard all theſe, it is impoſſible but we muſt, by a Train of Arguments, trace out a Redeemer, and *find out the Lamb that was ſlain from the Foundation of the World:* And if we further admit the Revelation of the written Word, conveyed to us by *Moſes* and the Prophets, we then may find out ſuch ſure and infallible Teſtimony by Types, by Prophecies, by Revelations to good Men, and even Convictions of Infidels (and afterwards, in the firſt Ages of Chriſtianity) as are ſufficient to take away every the leaſt Doubt concerning theſe Things. And this Saying will appear (even to your *high-flown Rationaliſts*, as well as others) worthy to be received, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.

Theſe Principles of the Belief of a God, his Providence, and our Salvation by Chriſt, once fixed, will appear moſt comfortable, in as much as they will be the greateſt Support to us under the Evils of this Life, and alſo by them we *ſhall have an Entrance miniſtered abundantly to us, into the Joys of God's heavenly Kingdom*, WHERE *the Wicked ceaſe from troubling*, and WHERE *the Weary*

Weary are at reſt; WHERE we ſhall no more be rendered miſerable through Anxiety, Uncertainty, and doubtful Reaſonings; but WHERE the gracious SCHEME of our Redemption will tranſcendantly appear to be (to us the Exertion) both of the *Power* and of the *Wiſdom* of *God*.

I have now but one Thing more to offer in conſequence of our Converſation, which is, in regard to your going to the *Spaw*; a Place you ſeem to be fearful of for yourſelf: But this Fear itſelf will be your Security; for there are none ſo likely to fall as thoſe who fear no Danger. Beſides, as you do not go for the Love of the Place, its Gaieties, *&c.* ſo you have, on the other hand, a very warrantable Reaſon to go, the Care of your ſick Friends, whoſe ill Health wants the Aſſiſtance of your good Health: And in theſe Things we are warranted by the Example of our Saviour, who went into the worſt Places and worſt Compa[illegible], in order to do Good: And here the Intention ſanctifies the Act, as the Altar ſanctifies the Gold.

You need not, you know, follow the Diverſions of the Place, ſo as to become fond of them; nor need you cloiſter yourſelf up, and wholly abſtain from thoſe Recreations, which can only be rendered hurtful by Abuſe.

And now, my much-loved *Amator*, I will take my Leave of you, committing you to the Protection of Almighty God; deſiring you will take in good Part every Thing contained in this long Letter, which, in every Article, I could have enlarged upon, would Time have permitted me: More I did not chuſe to ſay, for fear of tiring you;

and leſs I could not ſay, conſiſtent with my Eſteem for you, and the Obligation of Duty I am under to comfort you, all that is in the Power of,

Your affectionate Friend,

CHRISTIANUS.

P. S. I hope I ſhall have the Pleaſure to hear from you from the *Spaw*, where I wiſh you a Continuance of Health and Happineſs, and that Eaſe which your own Mind is capable of giving you; heartily wiſhing, in Conſequence of your pious Life here, you may help to compoſe the Numbers of them who ſhall be God's own, when *he maketh up his Jewels*.

If you find any Expreſſion which may appear unbecoming, I hope you will impute it to nothing but my want of knowing how to clothe my Thoughts in better Language.

A Mo-

A MONITORY LETTER FROM THEOPHILUS TO THE Unfortunate MAGDALENA.

Be not wicked over-much, neither be thou fooliſh: Why ſhouldſt thou deſtroy thyſelf before the Time?

MADAM,

IT is ſometimes one of the moſt *neceſſary*, tho' perhaps one of the moſt *diſagreeable* Taſks in the World, to write to an unknown Perſon by an unknown Name, as I muſt now do to you, having never ſeen you, or heard your Name: But the Neceſſity of ſuch Epiſtles appears from the Nature of their Subjects, and the Diſagreeableneſs of writing them from there being ſuch Occaſion.

Now this Letter is one of that Sort, and comes to you as to a Perſon, who (according to the Information I have had from one of your real Friends, who deſired me to write it, as thinking me a proper Inſtrument for your Converſion) are one of the moſt miſerable of all human Creatures, a Woman (a Gentlewoman) abandoned to every Vice, even ſo as to glory in her Shame.

I chuſe not to enter into a particular Detail of the many Circumſtances I have been informed, to complete your unhappy Character, and ſhall only mention ſome few.

I have been informed that you are married, and that you are a Proſtitute; and alſo that you, being pregnant, have endeavoured at unlawful Means to ſtifle the little innocent Embrio in your Womb: That prophane Swearing is what you pitch upon as an Ornament to your Converſation, and blaſpheming the Name of the Great Supreme one of the Embelliſhments which you ſeem to think ſets off the Females Diſcourſe.

Now, Madam, as to the firſt, That you are married, only conſider with yourſelf the Solemnity of your Vow at that Contract; think of your once giving your Hand and Heart to a Perſon, choſe out of the whole Species for the Companion of your future Life; and thence conclude, how indiſpenſibly you are obliged to render all your Endeavours ſerviceable to the Comfort of your joint Lives! How natural it was to expect an Offspring from the lawful Uſe of the Marriage-Bed; and the Duties conſequent thereupon, in regard to your Children; and

and then reflect, how agreeable is your Conduct to that Part of Duty, while you hate the Children of Wedlock, and think yourſelf then only happy when you are in Company with your Brute Creatures.

Can this be pleaſing to your Huſband? Muſt it not highly grieve him, to think he has placed his Affections ſo unworthily? And the more he loves, and the leſs he is able to wean himſelf from you, ſo much the more muſt it grate him to ſee you render that Perſon, in which he placed his Felicity, a common Sacrifice to every leud Embrace, and, I had almoſt ſaid, a common Channel for the vileſt Practices.

If this Conſideration will not move you, if the Reſpect due to your Huſband has no Force, yet, let even Self-Intereſt ſome Way biaſs you, and conſider the Miſery of that Diſtemper which is the juſt Judgment of God upon the Crimes of Inconſtancy, and which, ſooner or later, muſt end in Death; *for the Joy of Fools is but for a Moment*. Conſider alſo (from the ſame Principle of Self-Love) that whilſt you are endeavouring to deſtroy your Child (whether lawfully or unlawfully begotten matters not); I ſay, whilſt you are endeavouring to deſtroy that, you do not do leſs towards your own Deſtruction; and you may *plunge* yourſelf into *Hell* ſooner than you are aware: But believe me, *it is a dangerous Thing to play with Firebrands, Arrows, and Death, and to ſay, Am not I in Sport?*

Conſider, how neglected muſt thoſe Children be, whom you are already entruſted with: And Children are the Gift of God, and Talents in

their Parents Hands, for which they are accountable; and if you will take no Care of them, you muſt expect that their *Blood will be required at your Hands*; and that if you continue to neglect them, you will be worſe than the rich Man in the Goſpel (who, conſcious of the Miſery he himſelf felt, was deſirous none other ſhould follow his Crimes) in as much as you both give a bad Example, and alſo altogether neglect Precept, and adviſing them for their Good; the which indeed you could not, with much Reaſon, expect ſhould be regarded, unleſs your Precept went hand in hand with your Example.

I muſt tell you, Madam, that you are not in a State of Safety (nor is there any Hope for you in God) without the ſevereſt Repentance, and a thorough Reformation. You muſt forſake your Sins, or be miſerable for ever; for there is no Medium: You muſt not think to bargain with the Almighty, nor muſt you trifle with omnipotent Power. But even ſuppoſe this could be granted you, I do not ſee what you have to plead in Arreſt of Judgment; becauſe I do not find, that, at preſent, there is the leaſt remaining active Virtue left in your Soul, to give to God in lieu of your indulged favourite Vices.

Let theſe Repreſentations of yourſelf to yourſelf have ſufficient Force in them to ſtir you up to ſuch an Hatred of your Sins, as will be productive of good, wiſe, and ſteady Reſolutions of forſaking them; fix in your Mind a Dread of God's Power; impreſs your Soul with the Thoughts of an immeaſurable Eternity of Bliſs

or

or Misery: And, to encourage you in this desired Change, consider the Goodness of God, who has hitherto spared you from the Gate of Death (perhaps on purpose) that I might have this Opportunity of sending you this Warning, and you of receiving it before you die.

Grasp then the happy Opportunity of remaining Life, and delay not for a Moment longer, because there is no Repentance in the Grave, whither we are all, even the most healthy of us, hasting apace. Consider, and examine carefully, the first Inducements which led you off from those Impressions which were made by a good Education: Consider, and reflect with Grief and Sorrow, upon the Loss of those real Friends, who were weaned and forced from your Society by the Profligancy of your Life, and run in haste to assure them of your designed Reformation; and beg they will aid you therein by their Counsel and Advice, that they will again renew their useful Acquaintance with you, and, by that Means, keep you from associating any longer with those who have been hitherto so hurtful to you.

Go to your injured Husband, and acknowledge yourself conscious of the Abuse of his Goodness, but that you have *thought on your Ways*, that you *have done amiss, and dealt wickedly*, but you will *do it not again:* Go to your abused Children, and embrace them anew in your repentant Arms, and henceforth nourish and cherish them with your most cordial Affection; then you will find, that those two first Steps of Repentance gained, I mean, Confession

and Reſolution, the Work will then go on eaſy and glib; then you will have Reaſon to be ſomewhat filled with Hope, which Hope will induce you to apply yourſelf to the Throne of God for the Grace of Perſeverance, which, whilſt you are as you are, you cannot expect; for *God heareth not Sinners, but if any one is* (*or becomes*) *a Worſhipper of him, him he heareth.*

Taſk yourſelf every Hour of the Day with ſomething to fill up your Time, that is at leaſt innocent, if not abſolutely neceſſary, that ſo you may not have any Part of your Time lie idle upon your Hands: And, in order that your Thoughts may have a good Tendency, furniſh yourſelf out of the holy Scriptures with proper Portions, to uſe as Ejaculations, of which you may there find a plentiful Number to ſuit every Occaſion.

As thus: When you are going to do wickedly, think on God's Omnipreſence; that *his Eye is in every Place, beholding the Evil and the Good*; that *he is of purer Eyes than to behold Iniquity*; that *without Holineſs no Man ſhall ſee the Lord.*

When, by Reflection on your wicked Life, you are almoſt ready to deſpair, reflect on the *Joy* expreſſed to be in Heaven at a Prodigal's Return, where the Father runs out to meet the repenting Son with open and compaſſionate Arms.

Thus let me, by the Mercies and Severity of God, move you to Repentance; let me conjure you immediately to ſhake off all your Sins, that ſo *Iniquity may not be your Ruin:* And, if what I have here wrote has any preſent Influence on your

your Mind; if it ſhould affect you at the firſt but with a Wiſh, that your State towards God was otherwiſe than it is, cheriſh the inviſible Fire by the Blaſt of the aſpiring Heart, till it thoroughly kindle into a Flame of Goodneſs. Rouſe (and that inſtantly) from your Lethargy, and Sleep in Sin, and *riſe from the Dead, that Chriſt may give you Life*, who never *breaks the bruiſed Reed*, nor does he *quench the ſmoaking Flax*.

Do not be too much frightened at the amazing Proſpect of your guilty Soul, that ſo you may not be led to deſpair (though you may have great Reaſon to fear); but rather, let it appear to you as a Storm, which (though for a Time, it makes you almoſt at your Wit's End, yet) may, if you do not quit the Helm, hereafter give you the agreeable Senſation of ſo ſerene a Calm, as will preſent you with a Proſpect of that Haven where you would be.

Lay yourſelf open to God without Reſerve; and the more ſo, becauſe it is impoſſible to hide your Sins from him; for there is no Place ſo ſecret where he ſhall not ſee you, nor can the Depth of Darkneſs hide you at all from him.

This humble and plain Confeſſion you are encouraged to make by him who *came to heal the broken in Heart*; who came to ſet us free from the Burden of our Sins, whenever we are really *weary and heavy laden* with their Weight; for *whoſoever confeſſeth and forſaketh his Sins ſhall find Mercy*.

You ſhould conſider that your Sins are of the deepeſt Dye; they are *red like Crimſon*, and therefore

therefore your Repentance ought to bear ſome Proportion thereto. It is not a few ſlight Tears that will intirely anſwer the wiſhed-for End, tho' they may be proper SIGNETS of Concern: But your *Ethiopian-like Spots* are not to be ſo ſlightly waſhed away. No: You muſt make uſe of every Means afforded by Prayer and Faſting, by great Diligence and Watchfulneſs, in order to arrive at a Conqueſt over them: Your Heart muſt, like an ulcerated Wound, be cleanſed and purified before it can be healed; and it will be well for you to ſet about this abſolutely neceſſary Work, before the Time of reconciling yourſelf to your offended God ſhall be far from you. Therefore do it To-day, whilſt it is called To-day, leſt by further Delay you ſhould be more firmly hardened by the Deceitfulneſs of Sin.

Conſider, you were born to die; that you were placed here by your Creator, and endued with a Soul capable of living for ever; and can it be nothing to you, whether you are happy or miſerable for ever? Conſider again, that you were not only born to die, but that the longeſt Period of Life's Duration is but like a Grain of Sand upon the Sea-ſhore, compared to the immenſurable Eternity into which you muſt launch ſo ſoon as a Separation of your Soul and Body is made, which may be this Night. And, let this Reflection make you ſenſible, how much it concerns you to keep from offending him, who can deſtroy both Body and Soul in Hell, and who may come to execute his Judgments *at a Time when you are not aware*, perhaps at the very

Inſtant

Inſtant in which you are rioting in ſenſual Pleaſures, and feaſting in thoſe luſcious Joys, which only leave a Sting behind.

Go to now! you who have thus neglected God and your Soul, your Huſband, your Children, and your Friends: Go, and conſider your Ways, that you may thereby be led to alter your Courſe; for I would willingly hope you do not ſee your Follies in ſuch a Light as they are ſeen by thoſe who feel the Effects of them.

You, perhaps, have never been ſufficiently verſed in the divine Oracles; and if not, quickly repair thither, and *draw Water out of thoſe Wells of Salvation*; for there you may *buy without Money, and without Price*; and, for your better Improvement thereby, procure for yourſelf ſome good and plain Comment thereupon, or conſult ſome diſcreet Friend, where-ever you are in doubt. Lay by all your wanton Books (which are only like Oil thrown upon the Flames of Luſt, which makes them riſe the higher) and inſtead of them, reverently turn over thoſe ſacred Pages, as it is *thoſe, and thoſe only, which teſtify of God:* There you will be led by him, who was the *Way*; be guided by him, who was *Truth* itſelf; and be preſerved in your reformed State, by him who was the *Life and Light of the World*, through the whole of your Pilgrimage here, and be made Partaker (when you have uſed your utmoſt preparative Endeavours) of Bliſs prepared for thoſe that love God.

You have a great Work to do; a laborious Taſk lies before you; but yet do not be diſcouraged

couraged by an Attempt to mend; for (if that is diligently purſued) you will find your Mind exfoliate under the Guidance of the *Sun* of Righteouſneſs, even as the vegetable World does under the Influence of the *Eaſtern Rays*.

But (this Work neglected) where can you go in the Day of Tribulation, when Sickneſs and approaching Death comes upon you? You cannot look up with Confidence to God, if, after this Admonition, you perſiſt to neglect him: You cannot with any Face go to your Friends, whilſt you continue in thoſe Sins, which alone ſeparated between you and them: In this Situation, ſhould Reflection then take place, yet perhaps God's Patience (*who will not always ſtrive with Man*) may appear tired out, and the Pain of your diſeaſed Body may add Fuel to the Flame of your diſturbed Mind, when the direful Expectation of an avenging God, ready to deſtroy, haunts your Soul, and fills it with Amazement.

Perhaps you will anſwer to all theſe my Remonſtrances, as *Amaziah* did to the Prophet *Amos*, who propheſied *Jeroboam*'s Death in conſequence of his Wickedneſs, *Go into ſome other Land, and there eat Bread, and propheſy there, but propheſy no more at* Bethel.

But do not look upon this as Pedantry or Prieſtcraft, for it comes not from one who is ordained to the Office, but only as every one is ſo, * who has it at all in his Power *to ſave a Soul from Death*. Do not let your Inclination to purſue your Follies make you throw it by as Waſte-paper, but read it over at your more ſerious and

* Lev. xix. 17.

reflective

reflective Hours (as I am willing to hope you have ſome) and then I doubt not but, by the Bleſſing of God upon my weak Endeavours, I may prove an Inſtrument of your future Comfort, and a Furtherer of your eternal Bliſs.

I ſhall add but two Things more to what I have already wrote, which is, *firſt*, To point out to you the Progreſs of Sin, and *ſecondly*, the Means againſt it (which perhaps, upon Reflection, you may find to have been the Caſe with yourſelf): Its Progreſs is thus:

Suggeſtion draws on Thought, Thought engages Affection, Affection produces Delight, Delight perſuades our Conſent, Conſent advances to act, Acts beget Habits, Habits harden and tempt us to deſpair of Mercy, Deſpair defends the Sins it commits; after which follow, Glorying in Wickedneſs, Defiance of God, and Contempt of, and ſcoffing at Religion *, which is, as it were, the Beginning (here) of Damnation itſelf: To this Pitch you ſeem almoſt arrived, and therefore would adviſe you to retreat immediately, and (*as the Means againſt Sin*) to call on *Wiſdom* †, and to *come unto her as one that ploweth and ſoweth, and wait for her good Fruits; thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her Fruits right ſoon. She is very unpleaſant to the Ignorant; he that is without Underſtanding will not remain with her: But come thou to her with thy whole Heart, and keep her Ways with all thy Power; for at the laſt thou ſhalt find*

* *Parſon*'s Directory, p. 133. † Eccluſ. vi. 19, &c.

her

her Reſt, and that ſhall be turned to thy Joy: Or, in the Words of the Poet,

To watch and pray, the very firſt
Motions of Sin ſuppreſs,
Conſtantly uſe the Means of Grace,
Promoting Holineſs.

May God, in whoſe Hands are the Hearts of all Men, give you Time and Space for, and alſo the Grace of Repentance: May he influence you by the Means of his powerful Spirit, to ſee your Crimes in a proper Light, and, at the ſame Time, comfort you, when you ſeem to yourſelf overwhelmed in the Ocean of your Iniquity: May he (whenever that happy and neceſſary Minute comes) reach out his ſaving Help to your ſinking, and almoſt deſponding Soul, and graciouſly aſſiſt you by his Right-hand. I hereby teſtify myſelf

Your Well-wiſher,

29th April, 1753.

THEOPHILUS.

ADVICE

ADVICE

FROM THE

AVIARY:

OR,

The CHANTING MORALIST.

IN

A LETTER from AMATOR to PULCHERIA.

Praiſe him all ye Fowls of Heaven.

Dear PULCHERIA,

AFTER having congratulated you upon your ſafe Recovery, at which I very much rejoice, I take the Liberty to ſend you, for your Amuſement, a Pair of Canary Birds, not in the leaſt doubting but they will be well taken Care of.

I hope you will excuſe me, if (in order to render them not only a pleaſant, but an uſeful Amuſement) I ſhould endeavour to collect together

gether ſome of thoſe Leſſons which they will teach us if we carefully watch them; not that I think you want many Hints for your Improvement.

1. Their being confined in a Cage, may put us in Mind of the general Confinement of our Natures, which are ever aiming at ſomething which now is, and always will be (whilſt we are in this World, and till we take our Flight hence) out of our Reach; and our Confinement is what we cannot (by fluttering about ever ſo much) get free from, till we are releaſed from the Priſon of the Body.

2. From their Induſtry in making their Neſts, we may alſo learn a Leſſon of Diligence, to endeavour to provide for ourſelves the proper Neceſſaries for our Well-being and Comfort, and the Indulgence of innocent Pleaſures; it likewiſe points out how wiſely Providence has provided them with Inſtinct, inſtead of Reaſon and Reflection in Man.

3. When you obſerve them alternatively to pull and deſtroy their own Works, and again and again to arrange them, and can hardly fix them to their Minds; in this, I think, they plainly exemplify to us that Fickleneſs in our Natures, which is ſo apparent, that we ſcarcely know how ever to pleaſe ourſelves; and ſerves alſo as a Leſſon of Contentment at our ſeveral Allotments.

4. When you hear them ſing in the Morning, let them put you in Mind how early we ought to be in our Praiſe to our Creator; and how thankfully we (with them) ought to be for every renewed Day, and eſpecially after any par-

particular Deliverance from Danger, or great Illneſs.

They joyfully jump and ſing around their Meat when given them; and thereby hint to us, that all our Proviſions ſhould be received with Thankfulneſs and Joy, that is, that we ſhould ſay Grace before Meat.——*N. B.* They do not do ſo afterwards; which ſhews, that Satiety is too apt to make us forget the Donor's Hand.

5. If you watch them when they go to Rooſt, you will hear them ſing a kind of Requiem to themſelves; which may ſerve to put you in Mind, how eaſily and reſignedly you may go to your Bed, when the Duties of the Day, properly performed, are over.

6. When there are young ones, you will often ſee the Hen fed by the Cock (while ſhe as it were lays in); in which is obſervable, how much Affection and Friendſhip will lead us to do for each other; eſpecially that Affection, Friendſhip, and Complaiſance, which ought to ſubſiſt in the married State.

7. It is very inſtructive and amuſing, to ſee how tenderly the Cock and Hen feed the young ones by Turns, and how anxious they ſeem for their Welfare; which is a Leſſon to Parents in general, to be careful and anxious for the Welfare of their Children; a Duty this, which I know no-where better performed than by yours.

8. As the young ones begin to be fledged, they alſo are Monitors to us in this Reſpect, that we ſhould always hope, that he who clothes theſe little Birds, will never leave thoſe deſtitute

for whoſe Amuſement they were ſent, for whoſe Sake they were created.

9. Obſerve the Hen whilſt ſhe feeds them, and you will ſee the utmoſt Equality, in diſtributing to them the Food by Turns, without Partiality to one more than to another; which is a Monition to us, to free ourſelves from all Partiality in our Friendſhips and Affections, where the Merit is equal.

10. It is very obſervable to ſee (in caſe you take one of theſe little ones away, or that one of them dies) how wretched the old ones are till they have forgot it, which they ſoon do; for as their Pleaſures are but of a ſhort Duration, ſo are their Pains too: Let us, with them, alſo endeavour to ſet light by reparable Loſſes, and to value Trifles but as ſuch.

11. When the firſt Set of young ones fly, you will ſoon find another Neſt of young ones follow; which it is two to one but they are in Part deſtroyed by thoſe that were firſt hatched pecking at them, and endeavouring to ſtarve them: And herein is repreſented to you a juſt Picture of the World, full of Jealouſy and Ill-nature, continually as it were pecking at, and endeavouring to ſtarve or undermine one another: Now, when you find your Reſentment riſe againſt them for theſe Faults, let it be a Leſſon to you of univerſal Charity and Good-will to others.

In ſhort, the whole Proceedings of them will be a general Leſſon (to all) of Gratitude to God, Affection and Love to our Parents; who have, and do, take infinitely more Pains with us than

is

is neceſſary with theſe little Animals, who have only a *Body* to be provided for, but no *Mind* which wants Cultivation.

You will, by carefully watching them, obſerve a different Language for almoſt every different Employ they ſet each other about; which may teach you the Neceſſity of learning ſeveral Languages, in order to render yourſelf the more univerſally uſeful.

When you ſee the little Animal in the Shell ſtruggling into Life, and obſerve the Perfection of every Part, it may put you in Mind of your own Creation, and raiſe you up to a due Contemplation of *his* Power who *formed you in the Womb, in whoſe Book all your Members were written, which Day by Day were faſhioned, when as yet there was none of them.*

Their Moulting makes them very ſick, and comes pretty ſudden; it often kills them! Hence may be conveyed to us a Monition, to endeavour to be always ready to meet *Sickneſs* or *Death*, that ſo ſhould it come ſuddenly, it may not ſurpriſe us unprepared.

Note well, that you will be very ſubject to have them die, ſo do not ſet your Heart too much upon them; but, from theſe trifling Diſappointments, endeavour to arm yourſelf with Patience againſt greater.

Was you not the ſenſible and engaging Perſon you are, and had you not a Mind ſufficiently improved to receive this grave Lecture (on a merry Subject) I would have endeavoured to have dreſſed it up in a more juvenile Strain; but, as I think you qualified, in all Reſpects,

for any Thing ever ſo philoſophic, I was willing to accommodate my Stile to you in that Way which I thought would beſt ſuit your Taſte, and, at the ſame Time, prove a Teſtimony how ambitious I am to have all the World my Rivals, whilſt I ſubſcribe myſelf

Yours, &c.

AMATOR.

The PROTESTANT's *Univerſal Prayer.*

O MOST Almighty God, Lord of Heaven and Earth, the ſupreme Diſpoſer of all Events, the eternal Source of all Being; thou firſt uncreated Cauſe of all Things, and the only beginningleſs Being; thou, who in thyſelf art all glorious, and the only (abſolutely) unoriginated Exiſtence; be pleaſed to hear the Prayers of thy People; when they call upon thee,

Hear, O God, from Heaven, thy Dwelling-place, and, when thou heareſt, forgive; receive the Petitions of thoſe who apply to thee in every Exigence, relative, both to their Souls and Bodies, to this Life, or a better.

Give to thoſe who wait at thine Altar, a wiſe and an underſtanding Heart, that they (properly interpreting thy holy Word) may give to thy People